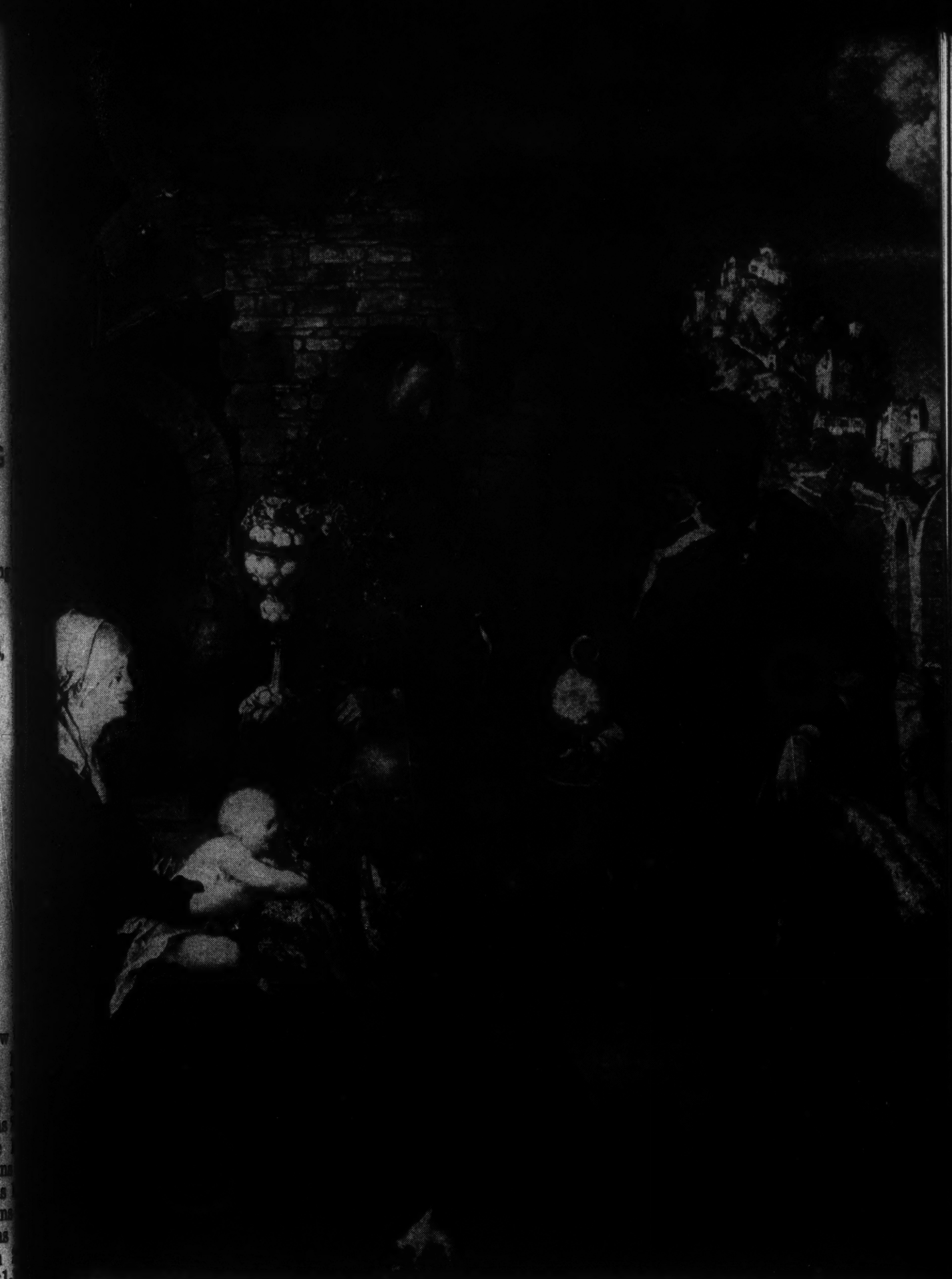

The Worship of the Magi — Albrecht Durer

Now as then, Africans are among the "wise men" who bring their gifts of gold, frankincense and myrrh to the Christ.

December, 1952

men's Missionary Magazine

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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Congo Christmas

THE village sleeps, the friendly fires are dead,
The night is black, the jungle voices speak aloud,
The shadows move, the slinking leopard leaves his lair,
The moon's cool light makes lacy patterns 'neath the palms.
The night hours pass, the fireflies dance and disappear,
The heavy scent of opening lilies fills the air.
They wait . . . .

The dawn bird calls the signal of approaching day,
In darkness still, the village wakes remembering
The day to come is Christmas Day. And in the dark
The people pour from doorways darker still, and soon
The carols ring from village path and chieftain's court;
And singers in converging groups draw near the church
And soon . . . .

Then just before the dawn's mysterious deep black
Inside the church is broken by the entering forms.
And now the songs are still, all hearts in silence wait
The break of dawn. It breaks! There comes a gleam of light;
As with one voice, the song of joy the angels sang
Rings forth again in Congo's land on Christmas Day,
Joy to the World . . . .

Outside the church, the swiftly rising Congo sun
Now turns night's silver patterns into shining gold
The sun victorious, its penetrating light
Can quicken deepest jungle forest into life,
The people who had entered in the darkness, leave
The church in brightest day. The Light of men is born,
The Son of Righteousness . . . .

The morning hours pass by, the drum calls once again,
The call to come and worship, bringing gifts of love
The Congo folk pay grateful homage to their King.
A woven mat, some fruits and eggs; such homely gifts
That hands have wrought through patient toil are dear to Him
Who came to earth to dwell with men in lowly homes,
The King of Love . . . .

The day is done, the sunset colors fill the sky,
The evening smoke pours through the thatch of village roofs,
The blazing fires make cheer around the hearth
Where old and young are gathered as the night draws close.
What matter if the dreaded evil spirits prowl.
Their hearts will sleep in peace within the Father's care.
On Christmas night.

From *World Call* (Exchange)

—Edna Poole, *Belgian Congo*

Lusi Namulondo, Uganda artis

The Christ Child

FRONT COVER PICTURE — THE WORSHIP OF THE MAGI

Albrecht Durer (1471-1528) painted our cover picture. The original hangs in Uffizi Gall in Florence, Italy. The background setting, the characters and their costumes may bear lit resemblance to the Palestine of Jesus' day, but the early morning visit of the Wise Men dramatically presented. Note that one of the Wise Men is an Ethiopian. In his left hand h holds a cruse of myrrh; in his right hand, a gorgeous white, beplumed hat.

The Women's Missionary Magazine

of the United Presbyterian Church of North America

Vol. LXVI December, 1952 No. 4

Program Calendar—1953

Theme for the Year: What Saith the Scripture? Romans 4:3

THE INWARD, UPWARD, OUTWARD LOOK

I'm glad I find within God's Book
The inward, upward, outward look.
Each time I read its pages fair
The Holy Spirit meets me there,
And seems to whisper in my ear,
"I have a message you should hear."

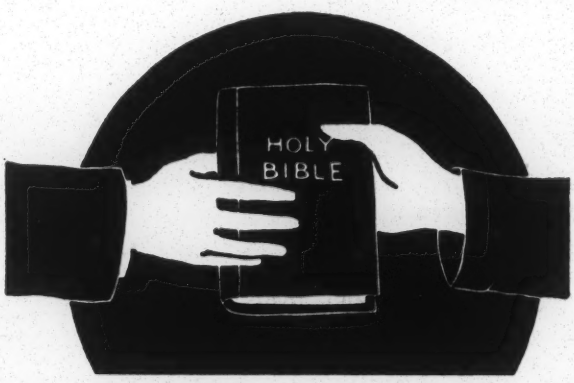
First, He bids me look within
To search for any hidden sin
That may be lurking in my heart,
From which I'm helpless to depart;

And then He bids me look above
Where God awaits in tender love
To cleanse my heart at my request
And strengthen me for every test.

When I have met Him thus in prayer,
He always makes me more aware
Of needs which I can surely meet
If I but claim His promise sweet.

I'm glad I find within God's Book
The inward, upward, outward look.

Edith Thomas Baker—War Cry



THE BIBLE SPEAKS

By MRS. R. B. McNARY, Canonsburg, Pa., WGMS Board of Directors

1ST SPEAKER: I hold in my hands the Book of books, the *Bible*—"A lamp unto our feet and a light unto our paths." Within these pages is the story of salvation. Not just for a few people, but the staff of life for everyone, and a guide to those who have lost their way. Come let us ask, "What saith the Scripture?" Then let us search the Scriptures to find what is in store for us there.

2ND SPEAKER: I am the Spirit of Faith. We have faith in our Lord Jesus Christ, for in the Scriptures we find these words: "Watch ye, stand fast in the faith, quit you like men, be strong." That is a command. We have faith in God, that He will send us the blossoming trees in the spring, which will later bear fruit. He is asking us to "Go" and tell the old, old story to others; and He has given us this promise "Be thou faithful unto death, and I will give thee a crown of life."

3RD SPEAKER: I am the Spirit of Truth. We search the world for truth, and then perhaps do not find it, but in our Bible we have these words: "He shall cover thee, with His feathers and under His wings shalt thou trust. His truth shall be thy shield and buckler." In time of danger or adversity this is truly a promise to those who love the Lord.

4TH SPEAKER: I bring to you the message of Prayer. Prayer makes us strong, and willing to do the will of our Father in heaven. We have His words: "Pray without ceasing," and also "Watch and pray that ye enter not into temptation." How can we be witnesses if we do not talk to Him in Prayer?

5TH SPEAKER: I am the Spirit of Consecration. Before His crucifixion, Jesus said to His Father in heaven "Not my will but thine be done." He is counting on us to give of our time, our talents, our money, and to consecrate our lives to Him, being "doers of the word and not hearers only."

6TH SPEAKER: I am the Spirit of Love. In John 3:16 we have the verse which is a favorite of many: "For God so loved the world, that He gave His only begotten Son that whosoever believeth in him should not perish but have everlasting life." What a wonderful message that verse brings to us. Christ died on the cross, because of his love for us, and we love Him because He first loved us.

1ST SPEAKER: Yes, in this Book of books we have Faith, Truth, Prayer, Consecration, and Love, but there is one thing more which is very essential, and that is Service. Come, Spirit of service, tell us where you are found in the Scriptures.

7TH SPEAKER: "Choose you this day, whom ye will serve . . . Serve the Lord with gladness." Those are familiar words found in our Bible. But listen! Christ is calling each one of us to a life of service. To some, it is our portion to serve Him here at home, while to others the call comes to our mission stations here in our own Presbytery; to our Indian Mission Posts on the plains; our schools in Frenchburg, Ezel, Camden, Knoxville, and other places in the South. Hands are outstretched to us in India, Pakistan, Egypt, Ethiopia, and the Sudan. There are more young people being educated than ever before. They are needed to carry on the Lord's work, replacing our missionaries who have long been on the field, and are now of retiring age. Some are on their last terms now. The fields are white but the laborers are few. Will we not heed the call "Whom shall I send" or who will go?

1ST SPEAKER: May thse words remain with you from these pages. "Go ye into all the world and preach the Gospel, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway even unto the end of the world." We must heed His call.

You have heard of Christ Jesus, your heart is rejoicing;
But you have neglected the work left to do;
Are you pointing the way to the Cross and the Saviour,
Dear friends! is it nothing to you?
Are you telling others of this one so precious,
Or are you so busy you hurry along;
Forgetting the Saviour, so kind and so tender,
Not counting the cost, with that pleasure-mad throng.
Just listen! and hear the sweet voice of Jesus,
He has no other way of reaching the lost.
Souls at our side are passing in darkness,
We have failed Him, we pointed them not to the cross.
Forgive us dear Saviour, forgive us we pray.
And daily remind us, You have no other way.

"The Bible Speaks" would be a fitting demonstration to introduce the new 1953 theme in the January program. Each speaker may carry a Bible.—Editor.

The Inward Look—Worship Service

By TALMAGE WILSON, Senior, Pittsburgh-Xenia Theological Seminary

WHAT SAITH THE EPISTLE TO THE ROMANS?

THEME: *The Just Shall Live by Faith*

Scripture: Romans 1:16, 17; 3:23-26; 5:1-8.

Appropriate Songs: Songs for Christian Worship, 204, 217.

Introduction: Letters in ancient times, like letters today, were usually prompted by some special set of circumstances, and one wonders what the occasion was which caused Paul to write this epistle to the Romans. Though Paul had not yet visited Rome, Chapter 16 shows us that he had many friends there, and some scholars suggest that perhaps from them he had come to feel that the church at Rome needed some special instruction on the doctrine of justification by faith. Historically the Roman Church has been weakest at this very point, and since this doctrine is the great theme of the book, it may well be that their weakness in this regard goes back to their earliest beginnings, and that Paul wrote to strengthen them in this crucial matter. Whether or not this is the case, it is certain that Romans deals with the very heart of the Gospel. It was while lecturing on the book of Romans in 1515 that Luther began to see the futility of all his human efforts to be at peace with God, and glimpsed the truth that "the just shall live by faith" which became the foundation of the Reformation.

Analysis: In this letter, Paul presents the Gospel as the final revelation of the Righteousness of God. After an introduction, and statement of theme (1:1-17), he begins by showing the universal condemnation under which all men stand. (1:18-3:20) He continues by opening for us the riches of God's grace, first in providing justification by faith (3:21—5:21), and then by implementing the process of sanctification, by which the believer is made perfect in righteousness (6:1—8:39). Paul then considers God's special dealings with the nation Israel. (9:1—11:36). Following this, he gives us a practical conclusion to these divine matters. (12:1—15:14).

Meditation: Romans 12:1, 2 would be good verses to memorize. These verses are the capstone of the book. They draw on all the major themes of which the book treats, characterize them as "the mercies of God" and plead with us in view of these mercies, to present our bodies as sacrifices, living, holy, and well-pleasing to God. If we are "living," it is because we have been made alive in Christ (5:21). If our bodies are "holy," it is because they are indwelt by the Holy Spirit (8:14). If they are "well-pleasing," it is because they are the chosen vessels of God (8:29). Therefore, this is called a "reasonable service," or better still, "a spiritual expression of your worship." This means that our lives are no longer to be shaped by the fashion of this age, but we are to be transfigured by a renovation of the mind, so as to examine for ourselves what constitutes the good, well-pleasing, and complete will of God.

Prayer: Heavenly Father, Thou hast justified us through Christ, and art sanctifying us by Thy Holy Spirit. Help us to present our bodies to Thee in worship, that they may be used in Thy service. In Jesus' Name. Amen.

Romans" is the January Bible Book of the th. Read it, study it daily. Meditate upon its ound truths.

riters for 1953 Worship Services will be Semi- students.

Through the Bible In 1952

(Dedicated to all who have followed the Bible readings and questions on this page during 1952)

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms, the twenty-third,
Twelfth of Romans, first of Proverbs,
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

O the massive, mighty volume!
O the treasures manifold!
O the beauty and the wisdom
And the grace it proved to hold:
As the story of the Hebrews
Swept in majesty along,
As it leapt in waves prophetic,
As it burst to sacred song;
As it gleamed with Christly omens
The Old Testament was new,
Strong with cumulative power
When I read the Bible through.

What a radiant procession
As the pages rise and fall,
James the sturdy, John the tender—
O the myriad-minded Paul!
Vast apocalyptic wonders—
Wheel and thunder, flash and flame—
While the Church Triumphant praises
One incomparable Name.
Ah, the story of the Saviour
Never glows supremely true
With such certainty of meaning
Till you read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer;
You who treat the crown of writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible *through.*

—*Selected.*

ANSWERS TO BIBLE READING QUESTIONS IN NOV. MAGAZINE

261. Rom. 5:12-19.
262. Rom. 12:19-21.
263. Acts 20:7-12.
264. Acts 21:13.
265. Acts 22:25-30.
266. Acts 24:25.
267. Acts 16:24.
268. Acts 26:28, 29.
269. Eph. 4:26.
270. Eph. 6:1-4.
271. Phil. 1:21.
272. Col. 4:6.
273. Heb. 3:7, 8.
274. Heb. 5:12-14.
275. Heb. 7.
276. Philemon.
277. Heb. 11:1.
278. 1 Pet. 5:2.
279. 2 Pet. 3:8.
280. 1 Tim. 6:6.
281. Titus 2:3-5.
282. 1 John 1:10.
283. Rev. 3:4.
284. Rev. 21.
285. Rev. 22:18, 19.

We have no way of knowing how many people read the entire Bible during 1952. Letters and conversations reveal that some did so. We are grateful to the American Tract Society for permission to reprint the list of daily readings compiled by Reverend Leslie B. Flynn.

Appreciation is also hereby expressed publicly to the one who graciously selected most of the 285 Questions — Mrs. Alice Brand, mother of the Magazine Editor. The value of her assistance in this service as well as in countless other ways, is beyond measure.

AND NOW—ONWARD TO 1953!

Our "Inward Look" during 1953 will take direction from the 21 Epistles of the New Testament. Inasmuch as "Romans" is our Bible Book of the Month, perhaps you will want to test yourself on these questions:

1. Who wrote the Epistle to the Romans?
2. What is its theme?
3. To whom is the writer debtor?
4. Who are justified before God?
5. What is the secret of peace?
6. What cannot separate us from the love of God?
7. What is "your reasonable service"?
8. What is the only thing we should owe one another?
9. Is "hermit living" justifiable?
10. What is your mental-picture description of Phebe, Priscilla, Aquila, Timotheus?

For all who wish supplementary help in studying the New Testament Epistles, either in private devotions or as leader of the Missionary Program Worship services will find this book helpful: Living Messages of the Books of the Bible by G. Campbell Morgan, Vol. II, New Testament, Matthew to Revelation. $3.00. *Order from Literature Dept.*

The Upward Look

By MRS. WALTER C. BRETHAUER, WGMS Prayer Group Secretary

Following the custom of past years, he *Program Calendar* for 1953 sug- ests the days in the *Prayer Cycle* hich may be used in the society rayer Group each month. This year sually one of the mission fields is he subject for study each month, nd the days which have been select- d from the *Prayer Cycle* are related o that field.

In order that we may be informed f the blessings that God sends upon ur missionary work, and that we ay be conscious of the needs for hich we have both the responsibility nd the privilege of intercessory rayer, this page of the Magazine ill give suggestions for thanks- ving and petition.

THE UPWARD LOOK FOR JANUARY

Prayer Cycle—1st and 31st Days

• Give thanks for the service ren- red by the Nile Mission Press rough the years. The Nile Mission ess was founded by the British any years ago in Cairo, Egypt. Its rpose is to produce Christian lit- ature in both English and Arabic. ere the textbooks in Arabic are blished and the best English lit- ature is translated and printed in abic. It is a Christian agency ich is rendering an invaluable vice to our mission effort in Af- a. Pray that God may point out ys to further usefulness for the le Mission Press.

• Give thanks for the new press Malakal, South Sudan. Pray that may meet the long-felt need for the blication of literature in this part Africa. Pray for those who will in charge of the press and for se who will write the literature, t all may serve to bring the people he saving knowledge of our Lord Jesus Christ. Pray for the encouragement of capable native leaders to prepare stories for printing.

• Give thanks for the literacy and literature work which is being done by Miss E. Verna Pillow in the North Sudan. Pray that God may guide and direct and expand this work which is still in the "suitcase" stage. Pray that native leaders may be inspired to write for the people of this area.

• Give thanks for the outstanding service that Miss Davida Finney has given in literature and literacy work in Egypt. Pray that she may have strength equal to her many responsibilities — the bookmobile, reading rooms, pastors' conferences, directing literacy campaigns through native Christians, choosing writers, and directing literacy and literature work.

• Give thanks that Miss Harriet Kyle is to assist Miss Finney. Pray that she may be given great skill and love for the work.

• Give thanks for Miss Helana Mikhail whose work in literacy in Egypt has been monumental and has attracted such wide attention that she has been called upon to teach Arab refugees in Lebanon under the UN. Pray that God will continue to restore her health and strength as she is convalescing in Beirut, and that she may be permitted to be of further service.

• Give thanks for the unique service given by the American, British and Foreign Bible Societies in translating, publishing and distributing the Bible in many languages and dialects. Pray that their services in bringing the Living Word to peoples all over the world may continue with God's guidance and blessing.

The "outward look" toward Africa brings into view many beautiful scenes on this largest of continents. It also reveals a multitude of almost 200,000,000 people (and people are the most important assets of any continent). Some of them, like these women, have caught the Christian vision while attending mission schools and want to tell their friends about it, so they form classes among their neighbors and teach them to read.

The Outward—Look to Africa

AFRICANS ON SAFARI

By LESLIE C. SAYRE, Friendship Press, formerly missionary to the Belgian Congo

Reviewed by MRS. S. B. COPELAND, Woodville, Pa., with reference to "African Heritage" by Emory Ross, "This Is Africa" by S. F. Mack, "Drum Calls—A Workbook" by Mrs. E. D. McKune

I. ON SAFARI TO THE LAND AND PEOPLE

A yawn, noiseless but disquieting, started t all. A minister, retired but bored, was ts victim. The need for a change of scenery nd interest was indicated.

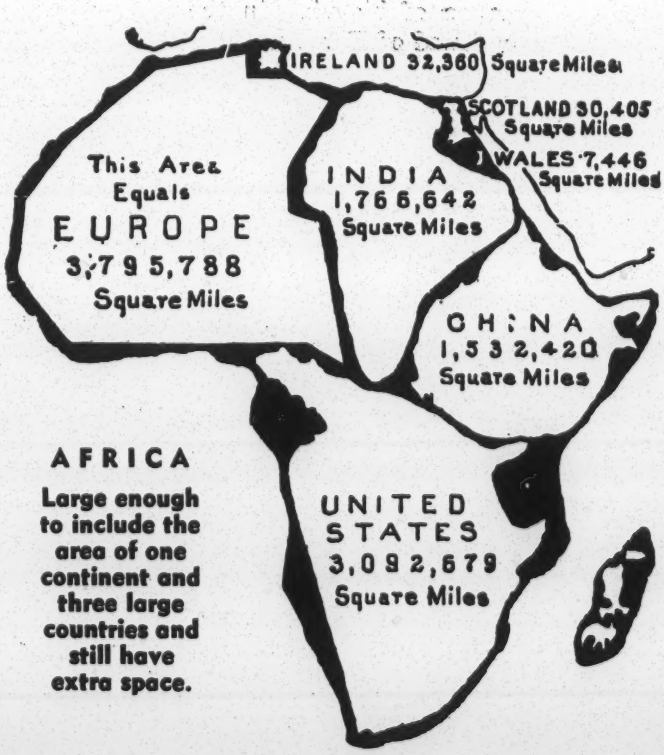
outh Africa became the ocale. Two sons and their vives, the latter Dutch nd American, gave the timulus which changed he direction of the rest f Philip Camborne's life. low? That's the story old by Leslie Sayre in *fricans on Safari.*

The members of the Camborne family—hilip the father, the business-man son, im, and his Dutch wife, Greta, the mis-ionary son Cliff and wife, Carol—show us he life of English, Boer, colored and native eoples as they oppose one another, or unite casionally on matters of race, govern-ent, industry and religion.

The beginning of Philip Camborne's sa-ri was made interesting by a travelling mpanion* who saw South Africa from a llar point of view and carried a revolver st in case'; and his visit with Jim and reta in Johannesburg made him under-and Mr. Fox's point of view, as he saw a aque on the front gate announcing private lice protection for the property, and felt e fear of a white minority among a lored majority. Color-bar legislation such disallowing natives to prepare for trades, to vote, or to travel without permits, s frowned upon by many Christian peo-e; but when the churches protested, the er Minister told them they exaggerated d were insulting the administration. (See o *African Heritage,* pp. 88, 89.)

Jim Camborne did not have the clear-cut w on human rights his father had ex-ted, because of his feeling that it was ile to try to improve conditions; but he st surely have pondered his father's re-: "Success is not demanded of us; faith-fulness is." Greta contributed some knowl-edge of the Boers who had taken over the land just as we took ours from the Indians. The Dutch Boers tried to avoid the English, but clashed with them at every point except on protection against the colored and native population. While the Dutch in an audience would sing their national anthem heartily, the British would cough noisily; and during "God Save the Queen" the Dutch would honk like wild geese.

The Dutch Boers love and live on and from the land, calling their speech Afri-kaans; while the British are commercial and live in the cities, with the prestige of an empire behind them. As long as race ten-sions are held in abeyance, the Dutch treat the native people well socially, but the British are more fair in business dealings with them. An uneasy feeling on the part of all pervades the city dwellers in South Africa, but such uneasiness is less apparent



*"Africans on Safari"—pp. 5-10.

Language Groups of Africa.

among the other 147 million rural people.

Philip left Johannesburg feeling that there was little use to try to elevate the native people who had become city dwellers, so hardened and unresponsive did they seem. His cynicism carried over into the first part of his visit with Cliff and Carol; the hearty welcome of native Christians and their prayer meeting in their native tongue left him cold, and the fears of Johannesburg made a nightmare of the beginning of his visit in the remote mission compound of Kanene.

The first break in Philip's armor of trust was caused by the enthusiastic n pastor, Luta, to whom life was "biya (wonderful). Then came a flu epid and he watched the doctor Sendwe an assistant Saluka minister to the suff John, a native educator, supervised schools in a manner approved by the modern psychologists, while Samson, a inet maker, could duplicate and finish finest furniture, with a mail-order ca for his only guide.

Philip's almost grudging admiratio the men who were mission-trained did prevent asking for further proof "Africans are capable of any human given proper instruction," as Cliff said. So out into the bush country Philip, headed for a conference which break down the last shred of his resist As unexpected as the ending was the ginning, when circumstances prevented going with the group, but made it po for his later arrival in true African Seated in a kitchen chair lashed to bamboo poles, and carried by four me shoulder height, Dr. Camborne bou along like a yo-yo, followed by a sin and clapping of two hundred, which, Topsy, had 'just growed' along the But even more memorable was his com capitulation to what the gospel can does do in Africa, when he was giv few minutes at the close of the confer to speak a good word for his Saviour, see many come forward for further inst tion.

AND GOD SAYS, "GO"

If you could stand in Africa tonight
And see the moonlight on those green-clad hills,
If you could hear the youth's wild minor trills
Dancing their life out, in that calm moonlight.

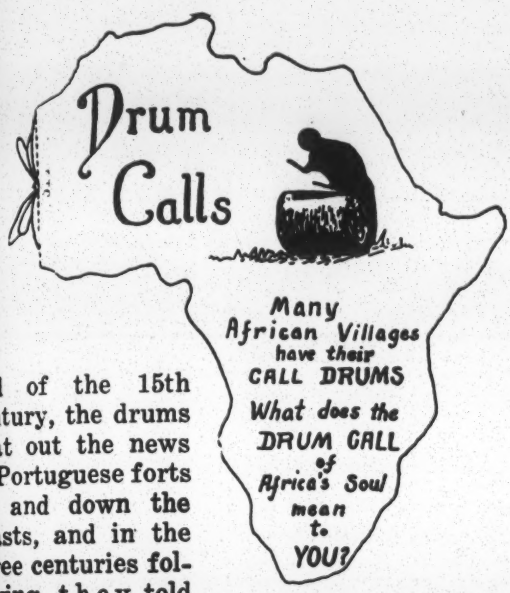
If you could know the pity of their plight
Without God, in a world of deadening ills—
Then you would know the deep despair that fills
The heart of sin-sick Africa tonight.

And God says "Go" to all who name the Name
And out of darkness reach those hands for light,
Upon us be the burden of the shame
That Christ reigns not in Africa tonight.

—Selected

II. DRUM BEATS IN THE MARCH OF TIME

he Talking Drums* of South Africa are country's radio by which it sends warn- and news from tribe to tribe. At the



d of the 15th ntury, the drums at out the news Portuguese forts and down the asts, and in the ree centuries fol- wing, they told ir tales of horror, of slave raids and portation. The explorations of Living- ne and Stanley contributed toward the ding of that disgraceful tragedy, but ralded the beginnings of European em- es in Africa.†

Today the Talking Drums can tell stories African nationals who leap across the nturies, and confound the drummers with e speed of their development. Such a e was Mashind, later called Pastor Luta, o in the brief span of 25 years, made a fari usually requiring centuries.

Old men who could tell tribal stories so thrilling you forget the hunger in your stomach; the terrible fear of evil spirits who stole your senses and toppled you into deep waters; the circumcision witch doctor in his costume of monkey tails. These were the memories which accompanied Mashind on his journey to the capital of the paramount chief as an aide to the village representative. How he envied the store keepers and the shoppers who possessed money, and had power over those who worked for them! Or the colonial government officer and his soldiers with authority to take almost all a man could earn! Or the paramount chief with his splendid headdress.

But it was the bandage on the chief's leg which changed the course of Mashind's life, for inquiry revealed that the chief was a leper, and that he received help from a mission doctor. At the mission the boy fell under the influence of the native evangelist whose plea for his audience to become children of God changed the object of the boy's envy. More important than money, than authority, than being a chief, was it to be a child of God. So Mashind entered the mission school, where he was so much impressed with the story of Martin Luther—he pronounced it Luta—that he took Luta for his new name. Student, then principal, then ordained pastor of the mission church!

Dr. Camborne's interest in and appreciation of Luta's exceptional abilities moved him to offer privately to pay Luta's expenses to the jubilee convention in the great city far away. A pageant on the night of their arrival showed the slave trade, the arrival of missionaries, the fight of Euro-

*"Drum Calls—Workbook"—#11.
†"This Is Africa"—#4.

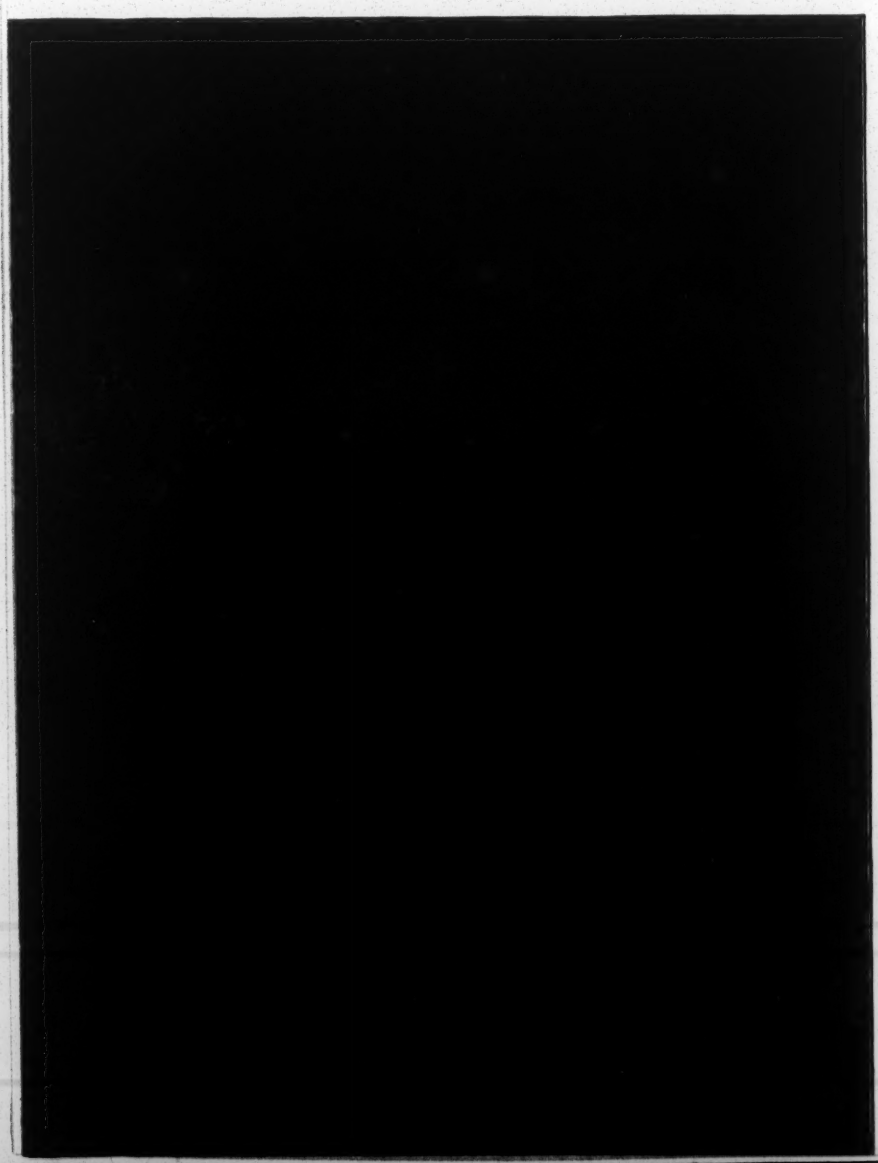
The old and the new in Africa

pean governments against the slave raiders, and the contributions of Christianity in education, the sciences and religion. The audience of native peoples who had lived in the city for some time betrayed its lack of sophistication when the actor who represented a witch-doctor pretended to draw the evil spirits from the arm of the patient, and then blew them toward the audience. Scores cried out in alarm and shielded their faces from the terror, but on recovering their poise hooted angrily at the witch doctor to cover their fears.

Luta selected impressions to take back to his people: their cotton crops might be carried proudly to the gin, for in the metropolis native workers were producing finished cotton products which compared favorably with those of England and Belgium. New street construction, home erection, swamp drainage at the hands of native workers gave Luta further pride. At the radio he marvelled and wondered. "It speaks to the ears, can it enter the heart? If so, will it always speak good to Africa? We must ask God to use this miracle for His glory." At the Protestant printing plant, he saw Bibles coming off the presses, but not in sufficient num for the great demand. He was fired w determination to use the Laubach met for literacy when he heard how sixty-th African languages now have the liter charts and use them as an evangeli agency.

The trip home included a wharf venture connected with buying bananas the crowd, but with the impatient leaving Luta stranded among a pe whose language he did not know. P home teaching made him fear death by v lence at the hands of strangers, or perh starvation; but a native voice spoke Fren and invited him to stay in a Christian ho while he awaited the next boat. On final trip home, he summed it all up: was now a man of the world—a man of Father's world.

This is the new message of the drum Only the gospel can save the African fr becoming hard or rebellious, and give the means for a lawful advance in claimi his human rights. Only the gospel c change the fear of spirits to a sense being a child of God in a world created preserved by Him.



Monument erected to the mem of Mary Moffat, wife of Rob pioneer missionary to South Afr Her love for Robert prompted h to make the long trip alone fr England to South Africa when s became his bride. Together th served, "the strength of two be always felt in each one's powe Of her, Robert said, "She has o sent me away from house a home for months together f evangelizing purposes and in m absence has managed the stat as well as or better than I co myself." One daughter, Mary, b came the wife of the great m sionary-explorer, David Livin stone.

Ethel Daniels Hubbard has gi to the world the beautiful life-l romance of Robert and Mary the book, "The Moffats." Read Give it to your friends!

III. WOMEN OF YESTERDAY AND TODAY

"At the door of every African hut there tands a woman,"* and where the gospel as touched her life, the woman of today looks with pity on the woman of yesterday.

Responding to the love Carol showed Nangoi, her best friend among the native women, the latter gave Carol insight into the lives of the shy women of South Africa. Nangoi's back still ched when she remembered her little rother being tied to her back nearly ll day until he grew almost as big s she. But the children made play f their work, and sang as they hunted ood. Parrots, and monkeys enlivened the ay, while the youngsters trapped flying nts in baskets, caught fish with their ands, and waded in the streams. Children ad freedom from corporal punishment, for ncestral spirits were thought to return in hildren, and if outraged might bring rouble to the whole clan.

Their training stemmed from the traditional story of creation: "The Creator ade one man and one woman who pleased im. To the woman he gave a hoe and ater gourd with the command to find food nd water for the man. To the man he ave a pipe, tobacco and mat with the ommand to sit and smoke until the woman eturned with his food and water." No rther explanation of woman's place in he African scheme of things seems necesary.

Childhood ended when boys went to one itiation camp, girls to another. Boys were ut through a brutal commando type of aining. The older women instructed the irls how to be good wives and mothers, llers of the soil, appeasers of devils and pirits of the dead. For six weeks the girls emained in a dark hut until messengers arted coming from other tribes to barain for wives with the elders of one's own ribe. Facing the elders was a trial for girl, but Nangoi listened intently while he chief told her what had been paid for he work she would do and the children he would rear, and then warned her to nothing to make her husband return r and reclaim his payment. The men ade a party of the occasion, and the llowing day she walked behind her husband to her distant new home without daring to shed a tear.

Being the only wife of her husband had its disadvantages, for Nangoi had no one to share the work, but since she was strong and took with good nature the added work of older women who were trying her mettle, the days passed happily, especially after she found she was to bear a child. This knowledge lifted the awful fear of barren-

African Women of Yesterday and Today.

ness. The birth of a son completed her happiness, and her husband gave her a thank-you of a hen and rooster. The witch doctor named the child Ngoi, so the mother became Nangoi, and the father Sangoi,—mother and father of Ngoi.

Her husband's leg injury became so serious that he had to be carried for two days to reach the mission hospital. The little family was puzzled when it was settled in the home of a cowherd, a happy man who had only one leg. The reason soon became apparent for Sangoi lost his leg, but the pleasant surprise of an anaesthetic took away the worst physical fears, and Nangoi's assurance that she would stay with him as his wife resolved the rest of them. At the mission he learned to make his living by weaving mats. There they all were under the care of Pastor Luta and became Christians.

Christianity's greatest contribution was debated by Nangoi and Carol, for some say it is the church and the gospel, bringing

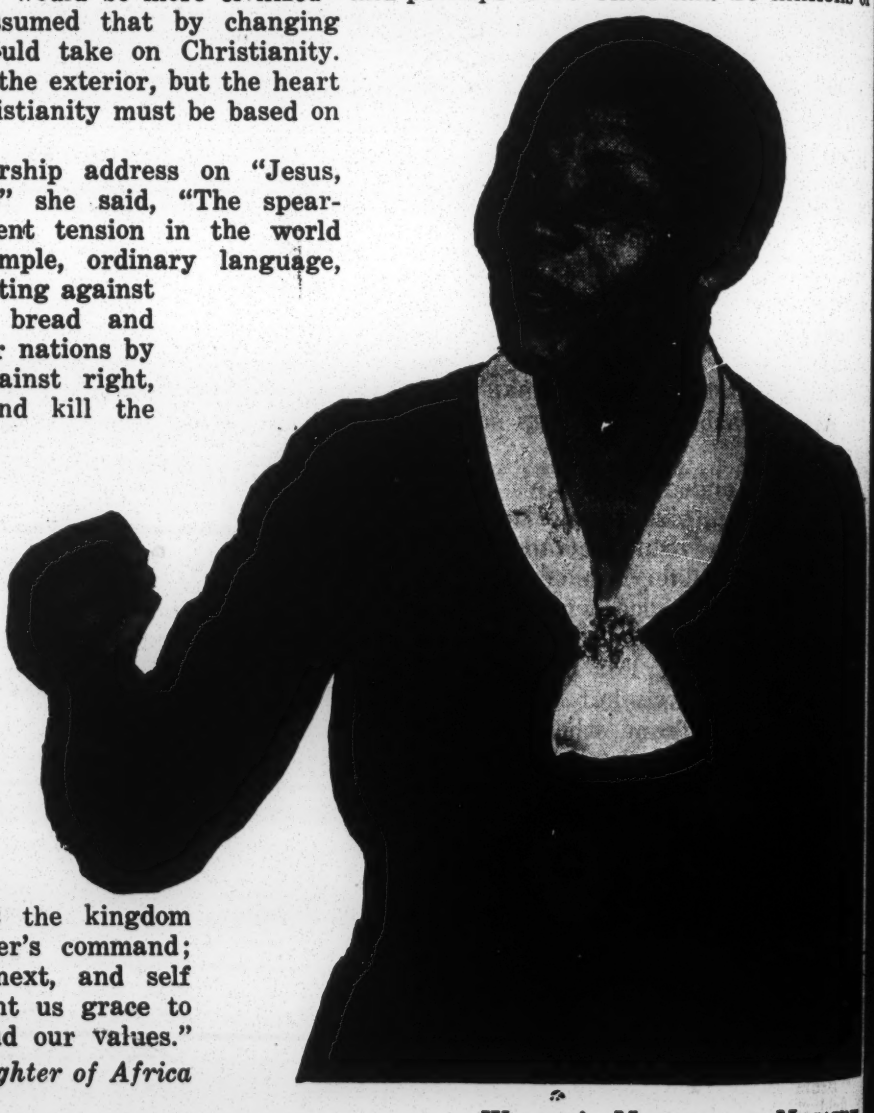
*"Drum Calls—Workbook"—#15; women in U. field #16, 17.

to light God's being a heavenly Father—not the African version of the Creator who finished the world and then entered a cloud via a huge beanstalk, never to be heard from since. Others claim superiority for the medical work, or the educational, and especially the women's center where girls study, learn to worship, and learn family skills. But Nangoi cited the maternity center, since the establishment of which hardly a baby had been lost. This was pointed up by the arrival of Martha and her bad-luck twins. The villagers had demanded that she expose or starve one to avert bad luck, the reason behind such a horrible practice being that an African mother cannot feed twins successfully, so both finally die. To save one is better, they reason. But the Christian center enabled Martha to have two healthy babies. No wonder the woman of today looks with pity on the woman of yesterday.

MINA SOGA, AN AFRICAN WOMAN OF TODAY

At the meeting of the International Missionary Council in Madras, India, in 1938, no delegate was more colorful than Mina Soga from South Africa. Miss Ruth Seabury, a fellow delegate has told the life story of Mina Soga in *Daughter of Africa.*

When given an opportunity to speak to the Commission on the Inner Life of the Church, Miss Soga said, "Behold me in this awkward dress of the West. It doesn't become me particularly, or go with me, yet the white man led us to believe when he came to Africa that everything African was heathen, and without intending to do so he confused us. We began to believe that everything Western—even the *things* of the white man—was Christian. If we wore clothes just like his, we would be more civilized—and perhaps more Christian. If we could speak the language of the white man so as never to make a mistake, we would be more civilized—and perhaps more Christian. So millions of my people have assumed that by changing their dress they could take on Christianity. They have changed the exterior, but the heart is not changed. Christianity must be based on a changed heart."



In a brief worship address on "Jesus, the Bread of Life" she said, "The spear-thrust of the present tension in the world is economic. In simple, ordinary language, the nations are fighting against one another over bread and butter. The stronger nations by force of might against right, starve, strangle, and kill the weaker nations with the desire to accumulate material wealth and thus keep up worldly dignity and superiority. The reason why the world finds itself in this chaotic condition today is traceable to the fact that the soul is at a discount. God is brushed aside. But 'Seek ye *first* the kingdom of God' is the Master's command; God first, others next, and self last. May God grant us grace to revise our order and our values."

Quoted from *Daughter of Africa*

IV. MANY FORCES LOOK TOWARD AFRICA

For untold centuries Africans have been animists. In earth, sea, sky, air, there are spirits which must be propitiated lest they bring disaster to the tribe. Sometimes only human sacrifice will turn away their wrath. Fear of departed spirits, all of whom are hostile and vengeful, makes life a gigantic terror. The sorcerer may cause the spirits to do evil; and when he declares a man will die, the man dies of terror. The witch doctor tries to fix responsibility for calamities, by even such violent methods as the poison cup; but he is the only doctor most of South Africa knows.

While God is over all, the most potent spirit seems to be 'Mother Earth'* who is feared, obeyed, and placated, but never trifled with. She belongs to all, so anyone who tries to claim land as an individual is selfish and anti-social. The spirits resent change, so a better farming method may outrage Mother Earth and lead her to revenge herself upon the tribe allowing it. Any attempt at individualism is crushed, for the tribe's authority regulates the social, economic, recreational and religious life of every member.

Other forces have been working in South Africa. Now Communism, which is quite different from African tribal communalism, tries to rout and destroy religion. but Communism makes a great point of drawing no color line,† and so has a tremendous appeal to the African. Color in human relations highlights the bad and subdues the good, whether it is a white looking at a colored, or a colored observing the actions of a white. And when Africa hears what Christianity professes, and then sees how badly Christianity has lived up to some of its ideals, Africa, in her ignorance of what transpires behind the Iron Curtain, too often takes Communism's promises of race equality as more precious than Christianity's contributions to human rights.

Nationalism also is a rising tide in Africa.‡ "Throw out the whites, and we shall be free" is heard often, and Communism uses this as a weapon against us, seeming to identify itself with all colored peoples. Now the more a governing nation practices human rights, the sooner the native people want to govern themselves, and the less right has the governing nation to deny it. So Africans under more or less beneficent European governments are claiming their rights as nations to govern themselves, along with a just share of the profits the governing nation has been making from its development of African resources Where their rights are denied, the Protestant Church suffers, as the African insists that religion should take account of political and economic rights.

In spite of handicaps, the 21,000,000 Christians who live south of the Sahara testify to the fact that Christianity has won more allegiance than any other element entering Africa in the past century. The Protestant emphasis on literacy, medicine and education has made a tremendous contribution. Seeing beyond the borders of a tribe to the Christian community around the world has meant an enlargement of vision for the African Church, and its leaders begin to realize that the missionaries have brought them not an American Christ, or an English Christ, or a French Christ, but the Saviour of the entire world.

As our Christian individualism has broadened to include Christian community, the African Christian's communalism is struggling to accept the worth of the individual in God's sight.

The main handicaps to Africa's acceptance of Christianity are the denominational divisions of Protestantism, the non-Christian behavior of white Europeans and Americans, and the fact that Christianity does so little for all of life—social, economic, and political. "Africa need never become communist unless the individual and group acts of yourself and myself, of millions of Christians in North Africa, Europe and Africa fall so grievously short* of being really Christian, that the African, embittered at these failures, and hopeless of 'White Men's' Christianity, turns in desperation to Communism." A real Christian community in America, with corresponding Christian attitudes by governments and business in Africa would guarantee that neither animist communalism nor Stalin communism could hold Africa's rising peoples.

*"African Heritage," pp. 25-26.
†"African Heritage," p. 83.
‡"African Heritage," pp. 84, 85.

*"African Heritage," p. 82 .

FOR YOUR PROGRAM

DRUM CALLS—A WORKBOOK

If you have ever used Mrs. McKune's workbooks, you probably have ordered yours. If you have never used one, in the interest of making your meetings come to life, get one immediately. It contains hundreds of suggestions, only a few of which are here.

Ahead of the meeting date:

Assign one country in South Africa to several members, with #9 as the outline.

Use the excellent playlet #10, a, b, c.

Have the crossword puzzle #8 filled out by someone.

Choose an audio-visual aid from yellow sheet.

At the meeting:

Use poems #4, #17.

Use map study—green sheet, #5.

Use Proverbs #19.

A Drum Beat Meeting #11, #12.

The Chain #13 completes the time chart #4 in S. F. Mack's, "This Is Africa."

Women's Life among our own Nuers—Playlet #16.

Mrs. S. B. Copeland

QUIZ ON AFRICA

(From sources suggested for the January study: *African Heritage* (Chaps. 1, 2); *Africans on Safari* (Chaps. 1, 2, 3); *This Is Africa* (Sections 1 to 5).

1. For what are Africans searching today?
2. Approximately how many Africans see in Christianity their greatest hope?
3. What ten factors in human rights are especially important for Africa today?
4. Is Africa predominately urban or rural? Name its five largest cities.
5. What are some effective methods being used by Agricultural Missions?
6. What is a *safari?*
7. What striking contrasts are found in Capetown? In Johannesburg?
8. What is *apartheid?* Who advocates it?
9. What various groups form the population of South Africa?
10. What is back of Africa's superstition about and treatment of twins?
11. How are marriages arranged?
12. What changes are taking place rapidly in Africa today?
13. Why was Africa left unexplored after other parts of the world were well known?
14. What language groups make up Africa's population?
15. What name was first given to "The Cape of Good Hope"?
16. Approximately how many slaves was Africa forced to give over a period of 300 years?
17. What part did each have in history of Africa: Alexander the Great; Diaz; Mungo Park; the Moravians; Livingstone; General Smuts?
18. What would be a typical day's work for each member of an African family?

North American Assembly On African Affairs

By MRS. RUTH LOBAUGH WALKER, Missionary to Ethiopia

Among the 300 delegates in conference Springfield, Ohio, June 15 to 25, were embers of the Foreign Board and the omen's Board of the United Presbyterian nomination, and of the Reformed Church America which cooperates in the work nong the Anuaks. One National, Ato ntama Rufo, of our mission in Ethiopia, so attended.

Much of the discussion centered around e tension in countries administered by uropean powers. When the issue of colo- alism came under discussion there was a arp difference of opinion on the length time the achievement of independence ould take. One missionary to the Belgian ngo stood with the Nationals in their sistence that no matter how enlightened lonial rule prove to be in terms of man benefits, it could not take the place freedom.

He said, "No material benefits, no hemes for better housing or health, for ucation or higher wages can be perma- ntly satisfactory. For this reason recent ps in the directing of self-government African colonies have great psychological portance."

A concern of utmost importance to the sembly was the conflict due to rival igions in Africa. Evangelical Christian- ity is faced in many areas with "entrenched Islam, aggressive Roman Catholicism and national African animism.

Speakers on all of these religions emphasized the grave threats these groups constitute to the spread of Protestantism. Dr. Ried F. Shields, reporting on Islam, said, "Fired by nationalistic zeal, Islam had broken out of the traditional *crescent* countries and was sweeping a wide arc across Africa."

Speaking for Ethiopia, we have for many years sensed this threat and have realized the urgency of taking the Gospel into the pagan areas without delay. The South Sudan stands in need of this same urgency.

Friends were made at Springfield among Nationals of many African countries. It was a heart-warming experience to listen as they told of their Christian faith. Most of them seemed confident that there was no real threat of Communism to Africa. All seemed to point to hunger, suffering and despair of subject people as the source of Communism where it exists in Africa, rather than to Moscow-inspired ideas.

One South African speaker suggested a cure for Communism—"the removal of the conditions that breed Communism." I am sure we agree with the words with which he concluded his address: "The cure is simple—just apply Christian principles to conditions as they arise in Africa."

Mrs. Walker's furlough time has passed. Her ing date for returning to Ethiopia is in early vember.

Members of Press Associations and Edi- s of Religious Journals were given the cial privilege of attending the North erican Assembly on African Affairs and listening to the discussions.

t was a privilege to hear the seasoned victions of missionaries of many denom- tions, of educated Nationalists who came ectly from Africa for this Assembly or o are students in American universities, of several former and present British, nch and Belgian government officials. Never, before attending this Assembly I really *felt* the truth of statements ut the powerful forces at work in Africa ay: the ferment and restlessness of a tinent emerging from seclusion to alert erest in having a part in all that the st calls civilization; and the urgency for ristian missions to send their best mis- aries and equipment before it is too late. mmercialism, industrialism and all sorts modern Western "isms" have been con- trating on Africa, mostly for the sake of profit to themselves, their companies or their nations.

Africans present were eager at every opportunity to express their convictions. As to whether the gravest problems of Africa stem from "black and white" relationships, or arise between governing and governed, was answered thus by Mr. G. R. Katongole, of Uganda, a journalism student at Syracuse University:

"In the early days the black man accepted the Gospel from the white man without question. Then the brothers of the man who had brought the Bible came to the Cape, took away the land from the black man and imposed many restrictions upon his freedom. Now our young men are saying to the people: 'Give the white man back his Bible and let him give us back our land.' We are not fighting the white man because of his race but because of what he has done."

Prof. Zachariah Keodirelang Matthews, professor from South African College at

Fort Hare said, "No one who is acquainted with the facts can altogether rule out the possibility of disorders on a scale which might bring the country to the brink of disaster unless wiser counsels prevail. Only an ostrich can fail to recognize the dangerous possibilities of the S. African situation."

Featured by local Springfield newspapers and by authorized Assembly releases was a symbolic African service hundreds of years old. It was performed probably for the first time in America as 22 new Christian missionaries in attendance were welcomed to service in Africa by 35 natives of countries south of the Sahara. This service is traditionally held in some parts of Africa after missionaries arrive. The symbolism lies in the story:

In the spring it is the custom in some parts of Africa for a young gardener, anxious to assure a good harvest, to visit the garden of an elder woman known to her fellow villagers as a skilled gardener. From her garden she gives him a root to transplant in his garden with the hope that he may share the blessing of the good spirits and be assured of an abundant crop to feed his family.

In the Springfield service the part of the elderly gardeners was taken by four American missionaries whose years of service in Africa total 175: Dr. Catherine Mabie, Baptist, with 44 years in the Congo; Bis... John Springer, Methodist, 51 years in ... Rhodesia and other countries; Rev. C... Hobgood, Disciples of Christ, 40 years ... Equatorial Africa; Dr. John Tucker, ... years in Angola.

Dr. Mabie, now of Claremont, Californ... was spokesman, solemnly asking the Af... cans whether they, as representatives ... the Church in Africa, welcomed the n... "gardeners" to work with them in G... garden. "To work with us we heartily w... come them, "replied the Africans in uni... Dr. Mabie handed a hoe and a large r... to a representative of the 22 young peo... soon to begin their 3,000-mile journey ... begin Christian service in evangelism, me... cine and agriculture in Africa. Mrs. L... raine Sikkema of Zealand, Michigan, R.C... missionary who will work with our U... missionaries among the Nuers in the So... Sudan, accepted the root. All the yo... missionaries carried symbols of their fut... work, a Bible, a hoe, stethescope, etc.

(Has possibilities for adaptation to ... installation service for new officers of m... sion groups.)

Our daily newspapers, the radio and te... vision are sources of current informati... on the growing crisis in South Africa. ... Christians we dare not be indifferent.

—(*Edito...*

GOOD NEWS

(Liberian Hymn)

Words by
Abraham Mumol, Evangelist

Native Buzi tune arranged by
The Rev. George R. Flora

SOLO
1. FAI NI NE YE GI MENI GA,
1. I HAVE HEARD GOOD NEWS TO — DAY,
REFRAIN
SOLO
BE YA BOGA YIE ?
OH, WHO HAS TOLD YOU ?
GALA KOLOI ! (GOD'S WORD!)
REFRAIN
SOLO
GALA NUI BE YA BO GA YIE ?
MAN OF GOD, OH, WHO HAS TOLD YOU ?
GALA KOLOI !

2. Ji zus ya ga | Gala Du. — Jesus is of | God the Son.
3. Ti kpakoni | gului ma. — He was hung up | on the tree.
4. I - zani | ma vama. — There He died, 'twas | just for me.
5. I - yini | devili ta. — He went down to | devil's town.
6. I - wuziyi | sai- ya. — He arose— | from the dead.
7. I - leni | Gala ta. — He went up— | to God's town.
8. Tau-vazu | kau - nau. — To us He is | coming again.
9. Towa siyi | ga- pau. — He will take me | to His home.
10. Ga li pau ve | Gala ta. — I will go home | to God's town.

The Most Unforgettable Character I've Met

By MRS. J. A. McARTHUR, Boonville, Missouri, Retired from Pakistan-India

It was a bright Sabbath day and, hrough the windows of the chapel here we sat, the sun streamed in, iving out a very welcome warmth, r it was January and despite the nshine there was a chill in the air this North India city.

As we sat at one end of the long apel, people streamed in and filled e room, sitting cross-legged on the oor, men on one side and women the other. They were all dressed clean, white clothes and made an ctive picture till one looked at eir hands and feet and faces. This as a leper asylum and these wor- ippers were all lepers, gathering r their Sabbath morning service. e stumps of feet, the fingers part- eaten away, and the holes in the ces showed that in some of the tients, the disease had made great ogress.

Because I was a visitor from an- her province, I was asked to take a rt in the service. As I told some- ing of our work in the Punjab, of w we went from village to village thering the Christians for a wor- ip service or giving the gospel mes- ge to non-Christians, I said, "You lks here can have a part in that rk by praying for it. I do not ask u to pray for us every day, but nenever you think of us and our rk in the Punjab, will you pray r us?"

About half-way down the room s a woman who was sitting be- e a little hand-organ, but the organ s closed. Her bright face and close ention had been attracting me. At s point she spoke "right out in eting" and said, "Why shouldn't remember you *every day?* We will y for you *every day!*" I wonder how much of the success that attended the work of the months and years that followed was due to the prayers of that group of lepers.

After the service I said to the friends whom I was visiting, "Who was that who said they would pray for us?"

"Oh," was the answer, "that was Miss Frances."

And then I remembered.

A Christian couple had died, leaving their two small children. These children had been brought up by missionaries in Christian boarding schools. The brother was preparing to be a preacher and the sister to be a teacher. When this period of training was nearly completed it was discovered that the beautiful young woman had leprosy. She must, of course, be isolated at once, so the brother took her to the leper asylum that was under the care of the mission. When she came into the dormitory where the women patients were huddled with the look of hopelessness and despair that is so understandable in such people, she threw her arms around her brother's neck and cried, "Oh, have *I* come to *this?*"

Her brother comforted her as best he could, but there was not much that he could say, nor could he stay indefinitely so he soon had to go away and leave her there.

For days she seemed to be in the depths of despair and despondency, but one day the missionary superintendent said to her, "Miss Frances, you have had so many opportunities and advantages these women and girls have never had. Won't you try to do something to help them and brighten their lives?"

The seed took root and she began to see ways she could help them. She encouraged them to clean themselves and their quarters and do many things they had not done before, and taught some to read. But most of all

Mrs. McArthur was born in a minister's home. is a graduate of Muskingum College. She be- her mission service in India in 1903; first as ra Cleland, appointed by the WGMS, later as . J. A. McArthur, serving with her husband r the Board of Foreign Missions. One son, neth, is a young minister of the Class of 1952, sburgh-Xenia Theological Seminary.

taught them of Christ.

Before long the atmosphere of the place had so changed that the superintendent felt it was now worth while to improve their condition. So, at the time our story opens, instead of the dormitory in which they had lived earlier, attractive little cottages had been built. As we went about among them they proudly showed us the little patches of ground in front of each cottage, in which some had planted vegetables and some flowers. By this time many of the patients had become Christians and an air of happiness prevailed that was in striking contrast to the loathsome disease that had fastened itself on them and to the suffering that it entailed.

Then one day Miss Frances said to the missionary superintendent, "Do you know, when I first came here I felt that there was no God. For if there were why would he let m come to such a situation as this? B now, do you know, I thank G every day that he let me become leper, so I can work for these people

When she first came to the asylu Miss Frances had played the org accompanying them in their singi but at the time of my visit, the d ease had so progressed that she co no longer use her fingers, so t little organ was silent, but she s liked to sit by it in church.

She grew steadily worse, till o April morning, as the birds we singing their morning h y m n s praise, Miss Frances' soul left h disease-ridden body to enter into t presence of the Lord she had lov and served so well.

The memory of her face, of h faith and courage make her "m most unforgettable character."

MORE SOURCES FOR AFRICA PROGRAM MATERIALS

1. This year's Adult Guide, *Americans on African Safari*, is splendid. "Palav Hours" or Discussion Series for family night assemblies where all study missions! Pro gram outlines for Schools of Missions, for employed women, for women's organizations for men's groups! (See Literature Dept., p. 249 for this Guide, texts, maps, and othe Africa materials.

2. Pictures featuring Africans: "The Hope of the World" by Copping, "I Wonde Who He Is?" by Prater, "Jesus the Children Are Calling" by Dessau, "Follow M by Curr, are available from U.P. Book Store, 209 Ninth St., Pittsburgh 22, Pa. Un framed, 18 x 28, $1.00; 8 x 11, 50¢.

3. If you have a "View-Master Stereoscope" you may be interested in getting th three-dimensional reels, Numbers 3001, 3029, 3100, from local stores.

4. Africa films and slides available from Audio-Visual Dept., 209 Ninth St., Pitt burgh 22, Pa. See the movie, "Cry the Beloved Country" when it is in your vicinity.

5. Ministers may be glad to know about the Release from the Friendship Pre which gives the following "Preaching Values on Africa Study Theme:

"Out of Africa Have I Called My Son"

Of course Matt. 2:20 says *Egypt* but that's part of Africa. The baby Jesus fou refuge there. Christ finds residence in millions of African hearts today. For a factu description of that part of His body which is the church in Africa, read "For a Stro Free Church" in *African Heritage* by Emory Ross.

The Stewardship of All of Life

As a slogan it sounds well, but where is it found in practice? The absence of confounds and disappoints African seekers. Their attitude on this matter will be revelation to American ministers (particularly to stewardship enthusiasts.) Let Afri speak to you through Emory Ross' chapter "The Christian Community and Moth Earth."

"Make Me a Little Cake"

said Elijah and the obliging widow reached into her inexhaustible barrel for more flo Every minister longs for such a barrel of sermon illustrations. We have no barrel h you are invited to reach into *Africans on Safari* by Leslie C. Sayre. It's grist for y mill, and meal for your cooking of sermonic cakes.

Memories and Meditations

By MRS. JOHN P. WHITE, Editor Emeritus, Santa Monica, California

WE VISIT ANCIENT EGYPT

EGYPT is unique. Geographically, it is different from any other country on the globe. It is a country built up around a river, the one anch of which comes from the ountains of Ethiopia and the other om the deep, deep center of Africa, e two branches joining at Khartum to make the Nile. The river then ows through a barren country without receiving a single tributary for ndreds of miles. In the summer is a slow sluggish stream, but when e rains fall at its sources it overows its banks. Its waters have been ientifically harnessed and controlled it flows through Egypt and almost e whole valley of the Nile becomes e of the most beautiful and most oductive valleys in the world. Egypt is a Bible Land. When we k through the Book we find Egypt mentioned again and again.

Going back to the early history, ram was there; a shortage of food d driven him down to the land of nty. Then comes the dramatic ry of Joseph, the dreamer, being d into Egypt and sent to prison the false testimony of a wicked man. His power to interpret ams was the means of deliverance. at a royal man he was and how l rewarded!

The brothers driven by shortage of d come to buy grain. The story ather long. He reveals himself to brothers. "I am Joseph" and then asks a question that moves us to rs: "Doth my father still live?" subsequent history of Israel nterwoven with the land of Egypt ch has become so dear to us.

ime passes: Moses is born; hidden three months, and when he could onger be concealed he was placed little cradle put out among the bulrushes by the river. Little sister, who proves to be a diplomat, is set to watch.

Pharoah's daughter, possibly the noted Queen Hatsu, daughter of Thothmes the First, comes to the river side; she hears the wail of a baby; she has a mother heart. She takes him up. Little sister is standing near. "Shall I call a nurse?" she asks the princess.

She called her mother.

"I will give you wages," said the princess.

What wages does any mother want when a baby boy or a girl is laid in her arms!

So in course of time the baby drawn out of the riverside, loved and nurtured in a palace, becomes the great leader of Israel.

We follow the struggle of Moses with Pharoah; we look with surprise at the power given to him. How wonderfully is the history of Egypt interwoven with the Bible narratives!

Passing by the earlier incidents we turn to the loveliest of our precious thoughts about Egypt—it was that land that sheltered the young child Jesus. When the wicked king would have taken His life God sent the mother and Child to Egypt as a refuge, that it might be fulfilled "Out of Egypt have I called my Son."

My early years spent in missionary service did not permit much time for enjoying the old Egypt: it was the new Egypt, the new language, the new duties that called for study and service.

In later years it was a high privilege to travel as a hostess for a Bible Land Tour. That visit and a still later one when privileged to travel with Mrs. A. J. Randles and Mrs. Harriet Boobyer, the ambassadors sent to visit all the foreign fields of the United Presbyterian church, gave

time and opportunity for study. Such visits widened the knowledge and deepened the interest in that wonderful land.

Let me take you on a hasty little tour of ancient Egypt. We must go first to the Pyramids. There are many theories set forth about these wonderful old monuments, To quote Lin Thorndike "First the patent fact that the pyramid proves that the square and right angle and four points of the compass were clearly comprehended and durably presented for posterity . . . The pyramids further show the belief in a future life . . . They make it quite evident that the Egyptian's motto was not the modern "Let's go" but the opposite "Let's stay!"

We can read what history has to say but to really understand how high and how broad they are one must climb to the top of old Cheops. One climb is unforgettable—at least for a few days, for every muscle in the body is needed to make the ascent and the descent. Nearby stands the Sphinx with his puzzled look and his secret still unanswered.

To the fine Museum one must go. It is filled with almost endless trophies that have been brought from the tombs of the ancients. For years a number of mummies of ancient kings were on display. It was a gruesome sight and a rather sickly experience to look on the forms of men dead for ages. As these mummies, exposed to the light, began to disintegrate the Museum was closed to the public with the solemn explanation that it was sacrilege to permit strangers to look upon their dead!

If the traveler is limited for time and cannot visit many places let him go to Luxor. The outstanding plac as some believe, is the great Temp of Ammon. The columns are bui up with semi-dressed stone. Each the twelve columns in the two centr rows is 13½ feet in height and 27 fe in circumference. It requires six m with outstretched arms to span t column. Their height is 69 feet, that the capital is 11 feet. The remaini columns are each 42½ feet in heig and 27 feet in circumference. O could spend weeks studying the ancient wonders, and many people

There are scores and hundreds similar tombs of men of greater less notoriety many of whom l longed to the royalty.

Our interest centers in Cairo, t great metropolis. It is a semi-weste city with approximately one milli and a half inhabitants. To get a vi one must go to the Citadel and lo down on the wonderful city. He mig echo the sentiment of a one-time vi tor: "Oh Cairo! Cairo! Masr el K hira, the victorious, city of the Me lukes, of the Caliphs, of Saleh ed D Vast sprawling city with dilapidat Saracenic architecture; acres of sunned, compacted dwellings; alwa picturesque, lamentably dirty thoroughly captivating."

That is the old Cairo; there is new city modern in some areas, w wide, paved streets, modern busin blocks; there are great beauti mosques and cathedrals Roma Greek and Coptic.

There is something else that wonderful in this old city, someth comparatively new—the Evangel Church with its schools and its c ters of preaching and teaching.

We must wait until next month visit these centers of light.

A Prince's Thank Offering

By MRS. JAMES W. POLLOCK, Tanta, Egypt

(*Continued from Nov. Magazine*)

The *Ibis* has seen the growth of ur Girls' Schools in this valley south Cairo, whose girls have become ible Women, teachers, nurses, so- al workers, home-makers, doctors, d church leaders. A year ago at r Presbyterial it was a thrill to ar a young bride give an excellent lk on the life of Martin Luther. e told me she had studied Church istory in a mission school and had ken her material from her English t book and then in her own words e had simply and understandingly d the story of that great life in abic.

Two of the women who heard her t day were sisters brought up in mission school and later trained nurses at Assiut Hospital. They re married against their will to o brothers and went off to live in iny village in the south of Egypt. e girls had been accustomed to nsiderable freedom and responsi- ity, but their unlearned and peas- husbands, have from the day their marriage refused to let them p outside the door of their house hout being completely covered m head to toe with a black sheet they would not be seen by the er men of the village. At first wives refused to ever leave the se if it had to be under such con- ions, but two years ago we were ng to the Presbyterial when the in came to one of its stops and re on the road beside the track s a horse and carriage with two k-robed women. They had rented o take them the mile or more from r home to this place so they could ve to the delegates and send r Thank-Offering envelopes even ugh they weren't able to attend meeting because of sickness.

n many of the villages where the first stopped for the sake of a small or large Christian community stands today an established and organized Evangelical Church, as the United Presbyterian Church is called there, a part of the Synod of the Nile, with a trained and ordained pastor. One of these pastors is a Moslem convert and his wife the daughter of a Moslem convert who for years has been a Mission evangelist. To this young man the family of Christ has completely taken the place of his own father and mother and brothers and sisters. All of us are his family now.

Saad, another pastor, was born on a tiny farm, called No. 7, one of 36 such farms in the midst of 75,000 acres of sugar cane. Because his family and a few neighbors were Christian, the *Ibis* has always stopped regularly to allow time to visit and encourage them. The little boy grew up loving Jesus and continued learning of Him in a mission school. Later he decided to go to Seminary and today is the energetic and beloved pastor of another church which the *Ibis* has seen grow from the beginning.

Let us have a look at a typical small village church such as these men serve. It could easily fit into the Sabbath School assembly hall of one of our churches. It is made of sun-dried mud brick, has a flat roof, mud floor, and, if still new, white-washed walls. You would notice at once the curtain or wooden partition dividing the room. The men sit on benches in the larger section, and women and children crowd on the floor in the smaller section. The usual decoration is a Bible verse or two painted in a bright color like blue or orange in fancy Arabic writing on the wall facing the congregation. One of these verses seemed to me to be about the most unsuitable one

they could have chosen for that church. We had arrived early and the room was dark, hot, dirty, and it didn't smell good. But then the church folks started coming and greeted us so sincerely, and after a morning of song and prayer and undivided attention to the word of God, I saw that the verse really was fitting: "How lovely are thy dwellings, O Lord of Hosts."

The *Ibis* has seen the opening up of new villages where the Christians are still too few or too poor to support a full-time pastor. Such places are visited regularly by evangelists or Bible Women who are supported by the Mission or one of the larger native churches. The evangelists are men who are or have been Bible Society colporteurs, shoemakers, teachers, merchants, or students who are willing and eager to give their extra time or their whole time to visiting and preaching in smaller places.

Gaballah is married and has four children. He is a member of our Luxor Church and has until this last year kept a small shop in the town. At that time he came to my husband and asked if he could be used anywhere in the district as an evangelist. He had always read and studied his Bible faithfully, and when quite a bit younger had hoped to be a pastor. So he moved to a village, but because there were no schools there he had to leave his family at home. Last year he has built up the church there in a remarkable way and now this fall is in the Seminary in Cairo. It is not easy for a man of Gaballah's age to start out like this on an entirely new way of life, but he is very earnest and feels he has been called to this service.

Um Mufeeda is almost 70 years old and is one of the *Ibis'* most enthusiastic Bible Women. Her own story shows the influence she has for Jesus with many women whose lives are otherwise drab and unhappy. When she was a little girl her father hired a man to teach his sons to learn to read. Um Mufeeda was just a girl so she didn't count. But she was eager to learn along with her brothers that she inconspicuously picked up all she could from hearing the lessons and taught herself to read. God was preparing her then for the wonderful message she has today. She was married and had two children when her husband died. After that she became a seller of materials in order to support herself and family. As she went from house to house there in Luxor selling her goods she often met the Bible Woman who would be calling on the women in their homes at the same time. So she heard of Jesus over and over, and she was deeply touched. It is true that she was Coptic in name, but she had hardly read a Bible or prayed and in fact she knew very little more than a non-Christian. One day she went to the missionary in charge of women's work and told her she wanted to be a Bible Woman. She made far more money selling her materials than she ever would make as a Bible Woman but she was completely changed and wanted to spend the rest of her life telling women in their homes about Jesus. This would have been almost impossible if she had not been able to read. But since she could the missionary read the Bible with her daily, prayed with her, and taught her patiently. The missionary has retired since then, but Um Mufeeda still outwalks and out-talks any of us in her love for village women.

The *Ibis* still carries Scriptures, all sizes of colored Bible pictures and cards, song books, devotional books, books on Christian home life, farming and health, and temperance literature. It has helped in promoting the Laubach literacy campaign, and flannelgraph decks have been the meeting place for a number of literature conferences for pastors and teachers to encourage them to read and teach their churches too.

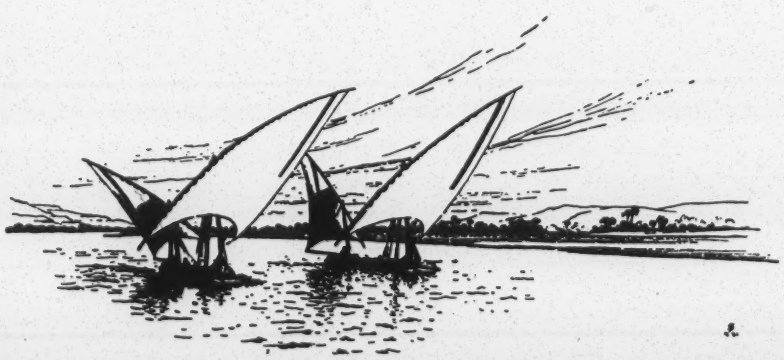
Audio-visual aids have come to Egypt, and many who use the *Ibis* carry the Gospel story on film strips which are shown with a kerosene

urning magic lantern. Some fine ew records are available now in the rabic language of songs, choruses, ible stories and testimonials. This ear the girls in the Luxor school, ost of whom are from villages themelves, gave money to buy a supply f these recordings and asked us to ive them out in places where there as no regular preaching. One vilge man had just sold his phonoraph, but was so anxious to have me of these new Gospel records in is own language for himself and his riends that he bought another mahine. The flannelgraph is commonly sed on the boat work and the men nd women want it used in their eetings as much or more than do e children.

This is truly only a "bird's eye" ew of the work carried on by this dest missionary in Egypt. Many receding us have laid the foundaons for what we do today. The diary one of the three pioneer missionies who first purchased the *Ibis* lls of visits to the same places we and many of the same local probms exist.

For the last four years, of periods om a week to five weeks at a time, is houseboat has been our home. has three bedrooms, a combined ing-dining room, bathroom, and tchen. Above all is a good-sized ck where meetings are held. The ter for washing is pumped up om the river and strained through rthenware jars, and for drinking is boiled. Every available bit of ace is used for storage of equipment such as a folding organ, dishes, bedding, lamps, tins of kerosene, sugar, and all kinds of canned and fresh foods. It takes five men to run a boat of this size, and ours all happen to be Mohammedan. They wear the long gown and skull-cap that their countrymen usually wear in the villages or countryside. They are faithful and interested in what we do, and expertly guide us from village to village, and serve as guards while there. We stop in their village too, and their women relatives come to the women's meeting and listen hungrily to the Bible stories. They invite us to their homes, and are pleased and honored when we go and drink coffee with them and come away with their gifts of bread and eggs.

It has been our responsibility and privilege as evangelistic missionaries to visit in this way and help, become associated and acquainted with, and above all to encourage, the young Christian Church in Luxor district, stretching for a distance of some 300 miles along the Nile in southern Egypt. Our friends there continually ask for and need our interest and support and prayers. To them the *Ibis* faithfully takes the message of love and hope. I know as they watch it arriving or departing from their villages with its two large white sails outspread, they are reminded, as we were, of the Ibis-bird. The words of the Psalmist come to mind at this sight: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."



Christmas at Akobo

In 1951

Memories of past Christmases — snow and hurried shopping, gifts, carol singing, church pageants and the *Messiah* — fade a little beside Christmas of last year. I wish I could share that Christmas with you.

Christmas at Akobo is not at all like the Christmas we know and love in America. For one thing it is hot—around 100 degrees in the daytime and a little cooler at night. The grass of the flat country side is turning brown because the rains are finished for another year. Christmas is an all-day celebration for the Anuaks—they have a church service, then they eat together, and then spend the afternoon in games and talk. But the best thing of all was the pageant given Christmas night by the school girls taught by Wilma Katz.

It was held outside the church—the audience sat on the ground—and the stars, always bright in the tropics seemed just overhead. A pressure lantern gave light for the pageant and when the scenes were changed the light was simply blacked out for a moment. There were few properties to move on the stage.

The girls, dressed in Anuak style with lengths of dark cloth draped around their bodies and over their heads, could have lived anytime on the earth, and their dark faces made them seem even more anonymous. To hear the familiar story in a strange tongue is always a thrill especially when one understands some of it. But come sit with me in the audience and watch.

First we see Mary sitting on the ground sifting her ground grain and singing the Anuak song that goes with the motions of sifting. Her song breaks off as the angel appears and she cowers to the ground. The an speaks with her and she gains co age and after hesitation accepts h lot, then rejoices.

The pressure lantern darkens, s when it shines again we find Jose sleeping on his Anuak bed—a sti dried animal skin—on the grou He is restless and wakens and hear him worrying about whether marry Mary or to leave her alo The angel appears to reassure hi and Joseph decides he will t Mary as his wife. The angel g away and Joseph lies down again sleep—peacefully this time.

Next scene — someone hurri around the outskirts of the audie in the dark, beating a drum and c ing out that all must go to regis for the tax.

Then we see Joseph and Mary she is walking behind him as is A ak custom, and looks tired and though in pain. They come to the d of the inn and are refused a pl to stay. But how gratefully they cept the place off the stable—a co mon place of sleeping in this l where houses and barns are simil

The scene changes. The shephe have kindled a small fire of grass a they sit around it warming the selves and talking. Off to one side their sheep—the smaller school gi all huddled together. They bleat casionally and giggle some too the idea of pretending to be sh is very funny to them. The giggli is forgotten—all eyes are riveted the angel. A white sheet is dra over his up-stretched arms and looks awe-inspiring in the spotli from the car. The shepherds thr themselves prone in fright, hid their faces, but hearing the mess they sit up. The angel is joined

thers and when they depart the hepherds hurry away in great ex- tement to see their new-born king. Then we see Mary and Joseph sit- ng in the stable on hay beside an nuak baby basket made of reeds. he Anuaks carry these baskets on heir heads when they travel with heir babies. The shepherds enter, owed down, and walking on their nees as is fitting in this land when ntering the presence of a great per- on. They kneel in worship beside he crude reed basket.

The last scene shows the wise men ringing their gifts to the stable and lacing them beside the little basket. ll the girls gather around the stage nd sing a Christmas song in Anuak. he pageant closes with a prayer and he audience scatters to their dark llages. Christmas is over.

I was much moved by this Anuak ersion of the Christmas story and thought as I walked home that in ch humble surroundings Jesus was rn. I felt close to Him as never fore. He was real to me—almost as ough I had been there.

Christmas Festivities at Rawalpindi Leper Home

By C. A. STEWART, Pakistan

The Christmas celebrations at e Leper Asylum began on Christ- as Eve. The Christians were given fty rupees which they used for tea, gar, milk and sweets, and they ere the hosts to their Muslim fellow mates. They were allowed to cut wn two trees to keep their bonfires going all night while they sang, feast- ed, etc. The next morning we had a service in which several took part.

On December 31 the celebration for all was held from about two to five. It started with a service and the read- ing of the Scripture connected with the birth of the Saviour. Then the Home children presented it all in a drama that they worked up them- selves. They used their blankets, strung on ropes from tree to tree, to wall in a stage, and with sheets to curtain off the different scenes. They entered heartily into the acting and singing and brought great joy to their parents, as well as to the Muslims who were watching.

Jaiwanti, who is attending the Gov- ernment Teachers' Training School, directed the play.

Two boys, John and Suleman, who are being trained in carpentry and iron work respectively in an Indus- trial school in our Mission were pres- ent.

The next part of the program was the presentation of gifts to the chil- dren and women — sweaters, pull- overs, scarves and other woolen ar- ticles that were sent from New Zea- land and London. There were enough to go around with each getting a gift of about the same value.

Each adult was given an aluminum plate in which were placed two or- anges, two rice balls and a rupee coin. That came as a great surprise. The first person tried to give back his plate, thinking that it was being used merely to hand the contents to him. Several special prizes were giv- en: to the two couples who had the best-kept houses during the year, to the men who act as leaders and to the man who had been the most help- ful — a Christian by the name of David.

We ended up with a grab bag—a gift for each man, which was de- cided by numbers being drawn that matched with certain articles. These gifts were not of equal value, as we did not have 120 such articles. Many of these gifts came out of Relief par- cels. Only one man returned his gift,

as he felt it was not good enough, but the rest took it all as good sports. The final gifts out of the bag had to be given with the help of the light from a lantern and a flash light.

We tried to explain to the lepers the spirit which prompted the sending of these gifts and money from far-away lands to bring joy to them at the Christmas season.

Special mention was made of Miss Baker of New Zealand, who has done much throughout the years to supply the Home here with useful woolen articles, in a cold climate. Their bright colors are appreciated in this country. Perhaps the proudest leper is Gabriel, our church organist, who is strutting around wearing his gift from the grab bag—a scarlet stocking cap from which dangles a long green tassel.

An Altar to the Lord in Egypt

By MARY C. THOMPSON

On a moonlit night not long after Christmas we visited the temple of Karnak. All about us, in ruins but still in splendour, were the remnants of the greatest temple ever built. We could feel with us the presence of those multitudes who had assembled with much ceremony for the worship of the gods to whom the temple was dedicated. As we stood in a little shrine before a large stone altar I remembered a story of ancient Egypt I had read. It told of a little boy who was much interested in temple worship and especially in the great statues of the god who spoke on special occasions. The secret of this was that the statues were hollow and the priests would hide themselves inside and speak for the god. One night the boy decided to explore about the temple. From one part to another he went until at last he stood before the statue of the god. In a sudden fit of boldness but with beating heart he approached the figure. S l o w l y he climbed up upon it and around to its back, and in great awe and expectation peered into the hollow of the body and found—nothing. At that moment he realized the deceit and hollowness of the religion of his people.

A few days after our moonlight expedition, all the members of the American Mission in Egypt gathered for our Communion service before the winter meeting of Association. We met in a simple room—no great pillars or stone altars or statues. But as we bowed our heads and spoke together the words "Our Father," I felt the great thrill of the presence of God Himself, the God who dwells not in temples made by hands, whom even the heaven of heavens cannot contain. Our Communion Service, led by Dr. F. S. Thompson, was worship in spirit and in truth.

As I looked over the group of around a hundred people who attended the service I thought of the w o r k represented — schools where boys and girls learn of God's work of redemption because of His love for them, hospitals where care is given conscientiously and where every patient hears the good news of the Kingdom of God, clubs where young men and women can spend leisure time in spiritual growth rather than indulging in activities which kill the soul, visits to mud villages along the river and throughout the Delta to bring light to those who sit in darkness, and the Evangelical Church of Egypt — the c h i l d of the Mission which has far outgrown its parent in members and activities.

Our Communion meditation was based on the 116th Psalm which we read together. "What shall I render to the Lord for all His benefits to me?" Yes, for all that the Lord has done here in this land of Egypt, how shall we thank Him? What offering or sacrifice can we give to Him? I thought again of the work of the Mission and this time it seemed a very small payment for the blessings

of God. Even this the hundred years' work of many people is not worthy to be compared with the gift of God in Christ Jesus our Lord. But the Psalmist has answered his own question: "I will take the cup of salvation." God asks of us only the faith to receive that which He sends. This was the message of our service of Communion with Him and with our fellow workers.

And this is the message He would have us give in Egypt. Never again will this land have the splendour that was found here in the days of the Pharaohs with the temple of Karnak and many others in their glory. But our God is not a god of hollowness and deceit, and there will be a far greater splendour when there shall "be an altar to the Lord in the midst of the land of Egypt," and he will say, "Blessed be Egypt my people."

My Christmas Visit at Gedaref

By MARY E. COIE

Since the devotional meetings preceding our annual meeting of Association were not to begin until December 29th and all our holiday was to be taken up with the meeting of Association, on T h u r s d a y before Christmas, 1951, I slipped away to Gedaref for a four-day visit planning to go directly from there to Khartoum.

I had reserved a place on the train to Gedaref but I found the cabin was already bursting its sides! On the lower berths three women and two sleeping children were spread out. In the aisle, which is just the width of the sliding door of the cabin, two tin trunks completely filled half the space between the seats, intended for one's feet. In the other half of the aisle, seated on these trunks and completely filling the space, was a huge, fat woman nursing a baby. In case this did not discourage all comers, in the doorway holding another child was the servant woman.

As I found my name written on the door I knew the place had been reserved for me, so I looked in and mentally counted noses. I forgot to say that one upper berth was filled with luggage and the other had not been raised. Again, looking to make sure that it was my name written there, I dragged from the corners of my mind an Arabic word which I had learned the first year I was out. I had been told that I could move almost any thing with it. The translation of it is "With your permission, I am going to do thus and so" and then proceed to do so. It worked!

A man standing by said, "Yes, her name is written here"; the fat woman who did not even belong there but was only trying to fill the place so full that I would not want to come in, began gathering up herself and her belongings; the servant raised the other berth and my boy was allowed to make some sort of order out of the luggage on the other side so that it would take three of my pieces of luggage. When the smoke cleared, I was settled on my side of the upper layer with my kit bag for a pillow, Una's hand sewing machine at my back, a basket of fruit and a carton of other things at my feet. Left for me to lie on was a strip of the berth just wide enough. For once being short was to my advantage.

As I was negotiating the ascent into the upper berth without the benefit of a ladder I heard one of the women remark, "She is a little bit old."

To myself I thought, "Yes, I am probably twice as old as any of you but I am still like the little girl who can get on the top shelf without anyone's help."

However, believe it or not, I slept but had to wake up and turn over with discretion to keep from falling out of the top crust when the sewing machine got too hard. This lasted till midnight, when all got off at Sennar and I was left with the filthy

cabin to myself for the rest of the journey. I arrived at 11:30 a.m. Una and Bill Philips met me. As the train was pulling into town I saw two boys watching it. When I overheard them say, "Oh, there is the sister," I smiled and they waved to me. They were boys from the school.

I was happy to be with Una. At 5:30 p.m. we went to the school for their Christmas program.

There are three teachers in the school, two brothers and a new man who has been there only two months, since the headmaster went down to Egypt and has not returned. Kamal Effendi, the elder brother was new when I visited Gedaref two years ago. He has marvelous ability as a teacher and is musical. That means that he can not only carry a tune, but he reads music and can teach the children to sing with enthusiasm. He has music in his heart as well as in his mind. This is the first year of teaching for the younger brother who has made wonderful progress spiritually this year. The other man is still new and has to prove his wings.

The program was held out-of-doors. A stage had been built beside the school house and enclosed with curtains so that the actors could dress inside and enter the stage from behind. The audience was grouped on chairs in the yard in front.

The first part of the program consisted of carols by the choir of five boys and four girls that Kamal had trained. They wore white robes with blue bow ties and round collars like the Junior Choirs wear at home. There were also carols by a group of Armenian girls from the Sunday School who sang one song in English and one in Armenian.

The second part of the program was a family scene with the father and mother and three children sitting about while the mother read the story of the birth of Jesus, from the Bible. Prophets from the Old Testament brought their trophies. Then a group of the servants of the Wise Men discussed and argued whether what they had heard was true. They were not convinced until the Star appeared over the house where The Child lay. They sprang to their feet and went to offer their gifts.

The acting was very well done. Some of these boys are natural actors and put in all the Eastern gestures where they were most effective.

The whole program was a success in spite of changes at the last moment. The District Commissioner fearing possible political repercussions from a program given to an audience composed of Christians, Moslems, Hindus, etc., had insisted that he censor the program and the list of invitations to be sent out. Those in charge stiffened their backs and refused to have any Christmas program which they had planned to give censored but conceded to him in that they cut out part of the Old Testament prophets and changed some of those acting to other parts. This change only shortened the program but did not water down the message. The change in the actors made it impossible for some of them to memorize their parts. It was amusing from the audience to see an actor saying his part in a whisper to himself and a man's voice behind the scenes coming out clear and strong. The only trouble which occurred was a little noise from those on the outside protesting because they were not admitted. But as only a barbed wire fence prevented them from seeing and hearing all that went on, it was pointed out to them that as they were being kept out only because those giving the program were not allowed to admit them, but if they would be quiet there was an opportunity for them to see and hear.

After the program when the teacher came out in front of the curtain to give each actor a small box of candy which one of the supporters of the school had provided, and to thank all who had in any way helped, a voice from the audience was heard, "I'll give ten pounds to help the school." In less than five minutes over $200 had been given. This meant that all expenses connected with the

program could be paid, a bonus given to the teachers and there was still money left for the school.

On Saturday I visited in the homes with Una and saw some of her forty-one pupils. It is amazing that in the short time that she has been there she has been able to get into as many homes as she has.

On Sunday I attended the S.S. held in the school. The opening exercises were the singing of songs that the children choose. Mr. Philips played the organ and Kamal led the singing. One interesting feature was their group singing. Kamal brought out by questions the reason for our joy at Christmas. They were divided into three groups. One sang, "I am h-a-p-p-y." The second asked, "Where?" The third answered, "Down in my heart." The rafters fairly rang with their volume of song.

It was my privilege to observe a S.S. class of teen-agers who sat with all eyes fixed on the teacher. There was no wiggling or diddling with pencils. I have heard the Christmas story all my life but never that I can remember have I heard the point made in connection with this story that Jesus came to save us from hell and sin. He made hell vivid, real and hot, yet withal in so sane and sensible a manner I am sure that it must have a lasting effect on those who heard him.

In the evening service Mr. Philips showed the movie slides of the Christmas Story and Kamal told it in Arabic. The place was filled to capacity. A group of Armenians were present who do not usually attend as not all understand the Arabic.

As Christmas was on Tuesday the day the train left for Khartoum we held our Christmas celebration on Monday the 24th. There were gifts, crackers and balloons for the children. The fat turkey roasted by Mrs. Philips was delicious. Added to this treat were stuffing, gravy, kirkaday jello, stuffed tomatoes, candied carrots, fresh rolls, apple pie and coffee. Since the 24th happened to be my birthday they honored me by singing "Happy Birthday."

The evening was spent packing for an early start the next morning. 4:15 a.m., Christmas day found us up for a quick cup of coffee before we started to the station on our way to Khartoum.

As the sun was coming up at 6:15 a.m., we were off for a Merry Christmas on the train and the meeting of Association in Khartoum.

STARLIGHT

I think it must have been a tranquil place,
That little stable where the Saviour lay.
I think the light was starlight and it fell
Across the mow and lightly touched His hair.
I'm sure the oxen and the donkey sensed
A baby thing among them, for they stood
Quite still and breathed with such low, gentle
Breaths which stirred the hay. And then
There came that song again of peace, good will;
And peace there was, indeed, for Herod did
Not know, as yet, a King had just been born.

Sometimes today we cannot see the Babe
Nor hear the burden of the angel's song.
Then let us step inside that stable door
Just guided by the starlight on the floor.

Isabella Wood Johnston

Reprinted from *Fort Ligonier Poetry Review*, 1947

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

WHAT'S IN A NAME?

We are all proud of our family name. We, as an American Mission can be justly proud of our name, and what it stands for in this land. "A good name is better than great riches." Again our name is better than the riches or even the material value of our property.

Here in this land, names mean a great deal. It is interesting to note the translations of some of them into our language. Kindness — Light — Diamond — Guide — Beauty — Servant of the Angel — Servant of Happiness — Servant of Light — Servant of the Prophet — Servant of the Religion and numerous other names.

Abd el Malak—Servant of the Angel—has been with us as a janitor for over thirty years. His ideas and those of the head of the school over methods of cleaning clash at times. He still remains with us as the Servant of the Angel.

A little girl named Truth had been caught stealing. She had taken the principal's watch and sold it. It had been returned by the buyer and she had been identified. Poor little Truth had no more idea of confessing and telling the whole matter than we had of sending her out of school. Several days had passed and still all Truth would say was, "I know nothing about it." Finally as a last resort her teacher decided that she must be called "Liar" instead of Truth. Truth was informed that at roll call she must answer to that name. Time for roll call arrived and the names were being called. Suddenly there was a burst of tears and sobbing from Liar. "Here is the money from the watch." Then she told her story in broken words and e n d e d with, "Please give me back my own name." Yes, her name meant something to her. Today were you to visit a certain home, you would see a well-known motto—"Christ is the Unseen Guest." Beside it hangs a diploma signed by teachers of Truth with the seal of the Mission attached. As I stood reading it, her husband pointed to it with pride and said, "That diploma stands for an institution which has a great name in this land." More than mere words. May our Mission always serve under the Name of Him which is above every name.

Frances Patton

Pakistan and India

MRS. R. R. STEWART, Editor, Rawalpindi, Pakistan

TARA

"Tara" means star and truly Tara lets her light shine. She came to us last April from Ludhiana Hospital walking on crutches but when she came back after the summer vacation she had left her crutches at home. She had discarded them really before vacation as she found it easier to manage the many steps holding on to someone's arm. Our school courtyard is on three levels and you can't go far without encountering steps. But Tara is such a cheery soul that she very quickly won friends and from the first day there has always been some girl ready to help her up and down steps.

For two and one-half years Tara lay in bed in the Ludhiana Hospital. She had a tubercular hip and suffered a lot. They operated and grafted in a piece of bone and for seven months she was kept in a cast and then for a few more months in a complicated frame that held parts of her body rigid. Through it all Tara did not despair. She continued praying and trusting and God continued to develop within her a sweetness of character and a radiance that seems to overflow. She is a happy child and a sweet Christian! We want to help her now to develop an independence of spirit that will enable her to rise above her handicap and help her to want to do all she can do for herself accepting help only when necessary. Her influence not only in the classroom but in the school is good.

Because the ordinary desk seat is too hard for her and she can't keep her leg straight, she has a small table and a chair with arms and a cane seat. In the study hall she sits in a steamer chair. One leg is rather stiff at the knee and hip and she tires easily, but she always has a smile and a cheery greeting and seems to be bubbling over with joy most of the time.

"Tara"

Not long ago when she came to my room for a talk she threw herself down by the bed and in a perfectly delighted tone of voice she said, "Look, Miss Graham, I can kneel now and have my prayers. God is making me well." Last November at our Thankoffering meeting there was the opportunity to tell something special that we had to be thankful for. Tara was the third to get up and with radiant face told how God had answered her prayers in the Hospital. He had made her well enough to come to school and she just knew that He was listening to her prayers and was going to allow her to get an education and someday He would make her completely well. There were tears of joy in my eyes as I listened. Tara is rightly named. She is a star whose light shines forth and we believe that God is saying Yes to her prayers and that He is making her well.

She is in the 8th class now and will be ready for high school in

April. Her people were Sikhs but she was an unwanted child and was left at the Hospital in Ludhiana. God grant that she may continue to shine forth and draw her classmates into the light that they too may find the inner joy and peace that is hers.

Vida Graham

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

SPEAKING ABOUT MORALITY

It is a question whether any of you are interested in a missionary's observations on morality. However, since it is a question I will observe and trust some of you will come along with me for a paragraph or two.

Dumbi Dolo has become my home. It is named for the Deumbi tree, huge old king trees that dot the countryside, furnishing leaves for wrapping food and dry sticks for kindling. Their size is so impressive that even a novice in the lore of this country could not help remarking the fact that it is understandable that some of the Gallas still consider them the abodes of various treacherous spirits. There is really not much to be said about the Deumbi tree and morality. They are huge, but their wood is soft and punky, and they bleed sticky, white blood copiously when cut. For all of their size and bravado they are an unhealthy lot.

Our town is named after the Deumbi tree. It creeps over two hills along the edge of a road eaten to ruts by the giant Quatre Trentes trucks. These trucks were used by the Italians and Greeks in town to haul coffee to Gambeila, and salt back up here. They move over the almost impassable roads like giant tanks, although they are not tanks at all, but regular trucks. More often than not their huge tires are bandaged with canvas and rags for it would seem that a tire, even on such large trucks, cannot last long in these parts. However, it may be that there have been no new tires since the Italian occupation. I do not know about that.

There are several buildings in Dumbi Dolo that arise out of the hut class; the government school building with its brick facing, the post office which, not trusted, is ignored. Besides these two there is a Greek merchant's Place. The Greek himself is a mild little man. He speaks English quite well and almost always wears a clean shirt unbuttoned, only one button at the throat. He is, in fact, a cut above the other Greeks in town. His wife is a pretty little thing only half Ethiopian. She too, is a cut above average.

But I was talking about morality, and this may seem to some of you a rather negative approach. I hope you will bear this to the end. We will go back to the Greek's Place. When the E m p e r o r visited last Christmas the Place was stocked with groceries, and the Greek merchant broke out a case of champagne. I was not there, but they said it was quite impressive, and I tell you only that you may understand something of the chameleon qualities of the Place. When the Emperor left, the Place was closed up, and the groceries were returned to whoever owned them.

Sometimes the Place has a cinema. Then, for eighty cents American the elite sit on chairs up front, and for forty cents the rest of the crowd buys the privilege of grabbing a bench in back. There is usually a fight at the door. The American representative for an oil company out here, told us about the whole thing. He had films on oil to show and some old Mickey Mouse cartoons from the American propaganda office in Addis Ababa. It seems that because the merchant had invited him to a barbacue and shown him a good time the oil man offered to show some of

his cartoons to help fill out the bill for a Sunday night show. There was the usual fight, but the Place was packed and netted a fair profit. The news got out that there would be free films Monday night (the oil show). Everyone knew about it. We sometimes show educational films to the Christian group here. They understood that the oil film was the same type of thing we show.

Of course there is a bar in the Greek's Place. The word, *bar,* is perhaps too sophisticated. Even *drinking joint* evokes a better picture than could fit this place. A Greek and a pink-brocaded woman serve the drinks—regional brews of unpredictable potency. I am just telling you about this so that you will know a little more about the Place.

Taken as a whole, the street around the Place is considered the best in town. Vice is served up with a flourish there with plenty of foreign examples. Down over the hill the vice is strictly native and correspondingly unresplendent. Now, a lot of people would mourn the entrance of the foreign trader who breaks up the mores of the people and leaves them sodden degenerates. Perhaps they are right. I really cannot say because it seems to me that the indigenous variety of sin is even more rampant than the foreign.

All of this is just to bring out a point about morality. There seems to be a question in a lot of people's minds concerning what is right and what is wrong. It would seem a simple enough puzzle to solve, but there is much confusion on the subject. Naturally enough, I expected the confusion to pervade the Ethiopian Christians, especially those lately born into the Family. We did not think they would visit the joints down below the hill, but the Greek's Place—it would be natural to expect them at least to give it a try, especially on the night the free oil films were to be shown.

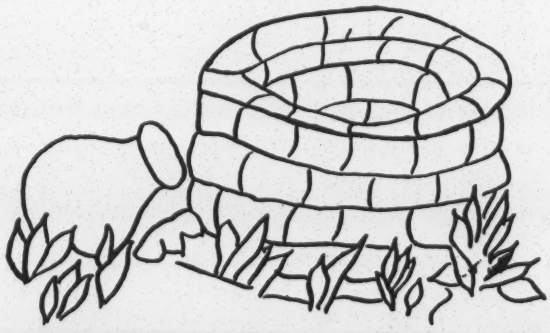
A missionary asked one of the Christians quite innocently if he were going, and his answer for all of its disarming simplicity was like a minor bomb.

"Oh, no, Gifte, I can't go there!"

This Christian is a rather enlightened man, but there are plenty of others around us less taught in the Way. There were the hospital boys. We heard that all had left for the evening, destination unknown, but grimly guessed by us. Well, it was to be expected. We had agreed that they would all have to decide for themselves, and we had issued no orders. I don't know how the others prayed, nor how much discrimination they expected to find in these young believers. I am afraid that I didn't expect very much. That is why it was so unbelievable when we discovered that the compound Christians had by passed the Greek's Place and had gone to Paulus' house for dinner. More than that, they had gone to pray and to sing together. That is what they *like* to do.

What I am trying to say is that morality is an inward thing, and it exists only because of the leading of an indwelling Person. A wayfaring man, though a fool, need not err. I really can't blame the traders for corrupting the people here. They found them pretty well corrupted, a good match for themselves. The traders simply enlivened the corruption a bit, for a price, of course. The "new men in Christ Jesus" simply did not match, and that is about all there is to say about morality here. I presume it is about all there is to say about it anywhere.

Marguerite Lienard



An Ethiopian Well and Waterpot

Editorials

A CHRISTMAS GREETING

I salute you: There is nothing I can give you which you have not; but there is much, that, while I cannot give you, you can take . . .

No heaven can come to us unless our hearts find rest in it today. Take Heaven . . .

No peace lies in the future which is not hidden in the present. Take Peace . . .

The gloom of the world is but a shadow; behind it, yet within our reach is joy. Take Joy . . .

And so at this Christmas time, I greet you, with the prayer that for you, now and forever, the day breaks and the shadows flee away.

Written in A.D. 1513
by *Fra Giovanni*

THE "UNFORGETTABLE CHARACTER STORY" CONTEST CLOSES—THE STORIES CONTINUE!

All things come to a close——even a contest. The comments of readers indicate that the series of stories used during 1952 on the theme "The Most Unforgettable Character I've Met" have been popular.

Officially, the contest closed with all stories that had been submitted by missionaries between September 1, 1951 and August 1, 1952. A committee of impartial, capable judges gave careful consideration to all stories before announcing their decision. The honorarium awards of $25.00, $15.00, and $10.00 are being mailed as a "Christmas Greeting" to the three writers whose stories placed first, second and third. The money for these awards is provided by a devoted missionary worker, who, like the judges, wishes to remain anonymous.

The response from missionaries was so good that less than half of the stories submitted have appeared in the Magazine. Three of the ones cited for "Honorable Mention" will appear in subsequent issues. In fact, we hope to continue these monthly "Unforgettable Stories" indefinitely, even though no annual award is promised. We have stories on file for some months ahead. We know of missionaries who had "intended sending a story" and have a character in mind. We anticipate receiving them.

As we thank the writers, the judges, and the donor of the awards, we make these suggestions:

MISSIONARIES, please continue sending stories on the theme, "The Most Unforgettable Character I've Met" in the mission field in which you work or have worked. Length should not exceed 2,000 words. We know of no better way to preserve incidents in the lives of radiant Christians in our mission fields.

READERS, watch for these stories; index or file them for ready reference when you need a good story for missionary programs, for Sabbath School, for work with young people and children. They merit retelling, even in private conversation.

MESSAGE FROM THE JUDGES OF THE "UNFORGETTABLE CHARACTER" STORIES

The most obvious statement that the judges might make concerning this unique contest could read: "It was a difficult assignment; so hard to decide; all were excellent." These words are trite but to a great extent, true. Excellence is a large, inclusive word and therefore must be pinned down to the specific. Here, then, are some of the "pins" by which we were guided to our decision.

Perhaps our readers would be interested in some of the more or less mechanical requirements of the contest: the length—not exceeding 2,000 words; the time limits—to be submitted between September 1, 1951 and August 1, 1952; insistence on the use of a real (not fictitious) person; writers—limited to WGMS and Foreign Board missionaries, men, women, retired, short-termers.

Most of the contestants adhered to these factors. But when it came to the point, "Be sincere—make your character live"—the writers did that to such a degree that your judges found themselves at the end, misty-eyed. That is literally true, and we experienced such a feeling of humility and inadequacy in our own minds and hearts that when we came together for the final decision (reached separately) we confessed, "Who are we to judge?"

Fortunately we were not called upon to judge the excellency either of the subject or of the author. That would have been an impossibility. So, keeping our feelings subdued and exercising the greatest care not to be influenced by any other factors except those specified, we were amazed to see our unanimity of choice. The following tabulation will be of interest to the contestants and to Magazine readers alike:

Awards

Writer	Missionary to:	"Unforgettable Character"	In Magazine:
Miss Jeannette McCrory Winner of 1st Award	Egypt (active)	Rev. Butrus Saleeb, (man)	November, 1952
Mr. E. Alan Webb Winner of 2nd Award	South Sudan (active)	Ding, the Dinka (man)	March, 1952
Mrs. J. A. McArthur Winner of 3rd Award	Pakistan-India (retired)	Miss Frances (woman)	December, 1952

Honorable Mention

Miss Margaret Ballantyne	Pakistan-India (active)	Raj Kumari Jiya Lal (woman)	April, 1952
Miss Elsie M. French	Egypt (active)	Sitt Bista (woman)	January, 1952
Dr. & Mrs. H. S. Hutchison	Egypt (active)	A. F. Grant, M.D. (missionary)	(printed soon)
Miss Mary E. Logan	Pakistan-India (retired)	Gulab Khan (man)	February, 1952
Mrs. J. A. McConnelee	Pakistan-India (retired)	Sosan (woman)	(printed soon)
Mrs. Mary Edith Morton	Pakistan-India (retired)	Stephen (man)	(printed soon)

CHRISTMAS GREETINGS FROM N.W.M.C.

As the north wind howls through the hair cracks in the front window frame, and the neighbor's shovel scrapes on the snow-covered sidewalk, we cease wrapping Uncle Henry's Christmas package and think with longing hearts about the warm, rich, eventful days of last summer's New Wilmington Missionary Conference. Even the hustle and bustle of this holiday season does not erase that experience from our minds.

And now we begin to anticipate an even greater experience at next year's conference. In fact, the end of this holiday season might be the time when we make our New Year's resolution to attend the 1953 New Wilmington Missionary Conference (July 31-Aug. 8).

With our "hats off" to the deep experiences of past conferences and our "coats off" to the 48th N.W.M.C. of the future we pause a moment to wish all of you, our friends, a joyful holiday season. *The New Wilmington Missionary Conference*

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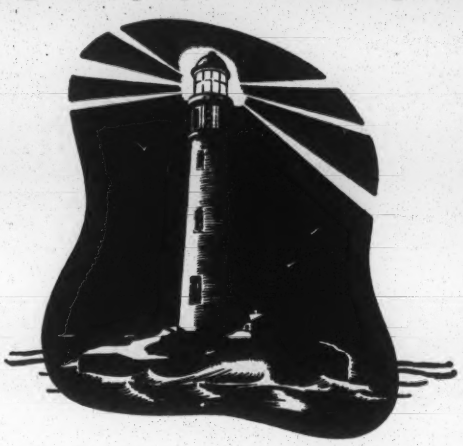
THIS AND THAT FROM HERE, THERE, AND EVERYWHERE

→ The American Women's Voluntary Services, Inc., reports a fascinating new project called "Operation Spools." Its object is to prepare toys made of wooden spools for use by local schools, nurseries, hospitals and social service agencies. It costs next to nothing and brings happiness to all who participate. Factories, shops, homemakers are willing to save spools, which when painted, assembled and distributed, make good toys for handicapped children. Dolls, quoits, jumping ropes, checkermen, pull toys, sense training games, stretch toys, doll furniture and other toys can be made. Information and leaflets and a few pictured suggestions are available, free of charge, from: National Headquarters, AWVS, 500 Park Avenue, New York 22, N. Y.



→ Remember that the 1953 World Day of Prayer will be observed on February 23, 1953. Mrs. John M. Irvine, of Wexford, Pa., chairman of the National World Day of Prayer Committee, announces that the service has been prepared by the women of Africa on the theme, "Walk As Children of Light" (Eph. 5:8). Unusual features include a call to worship accompanied by drums and a thanksgiving "Song of the Emancipated" chanted to the rhythmic clapping of hands, in the custom of native Africans. Materials available will be given in the January Magazine.

→ The American Tract Society, 21 West 46th Street, New York 36, N. Y., sends timely and attractive folders and tracts from time to time for review. We wish to call special attention just now to three four-page, pocket-size tracts which might helpfully be enclosed with Christmas greetings and letters: "Christmas"—"Why Jesus Came"—"Unto You a Saviour." Write directly to the Society for them. The price quoted is $1.00 per 100 copies.

→ The most representative gathering in U.S. Christianity—both from the geographical and the denominational standpoint—will take place the week of Dec. 7 in Denver, Colorado, when national church leaders meet for the second General Assembly of the National Council of the Churches of Christ in the U.S.A.

This is the first meeting of the whole National Council since it was constituted in Cleveland, Ohio, in 1950. It is also the first such meeting of the forces of cooperative Christianity to be held in the Rocky Mountain area.

A pre-Assembly meeting of the organization's divisions of home and foreign missions will begin on December 7, followed two days later by the opening of the Assembly itself which will conclude on December 12. (Our United Presbyterian church, through the General Assembly and various Boards will be represented among the 600 voting delegates in attendance.)

Among the major activities of the National Council during the past two years have been the completion of the Revised Standard Version of the Bible; channeling the individual and denominational protests that arose from church people when the President proposed to appoint an ambassador to the Vatican; sponsoring evangelistic campaigns in more than 200 army and navy installations in this country; establishing a cooperative ministry to defense workers in the Paducah and Savannah River atomic

energy installations where rural churches and welfare groups were overwhelmed by an influx of tens of thousands of workers.

—News Release from *National Council*

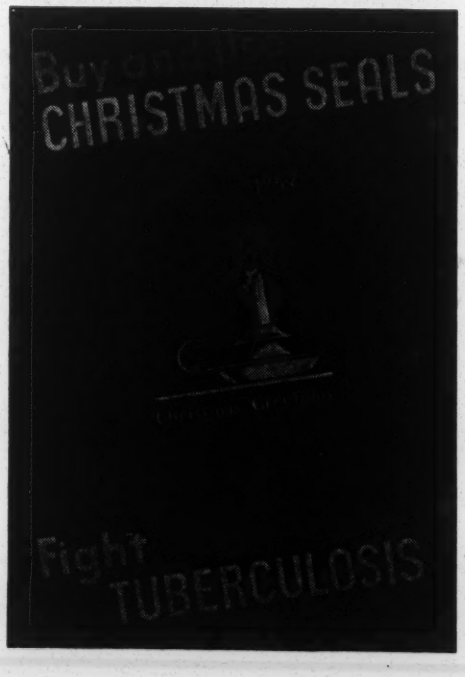
→ In preparation for this second meeting of the General Assembly of the National Council, a call has gone out for private and public prayers on December 7th:

—for the peace of all the world,
—for the triumph of the will of God over ignorance, pride and prejudice among men and nations,
—for the establishment of international accord, rooted and grounded in justice and righteousness,
—for our Country, that in this time of decision, it may truly become a Nation under God,
—for our Churches, that they may manifest more clearly to their members and to the unchurched in all lands the love and the power of God in Christ,
—for the General Assembly of the National Council of Churches, that its members may be guided and blessed by God in the strengthening of His Kingdom.

→ Another recent Press Release announces the unique new series of television films called, "What's Your Trouble?" Dr. and Mrs. Norman Vincent Peale are television's first religious husband-and-wife team, featured in a series of 15-minute films in friendly and informal discussions of how religious faith can help people deal with the problems that arise on their jobs, in their marriage and family relations and in their personal lives.

Dr. Peale, pastor of New York's Marble Collegiate Church, is convinced that more people than ever before are interested in religion and will respond only if it is presented to them in language they can understand, and in terms of their own lives. He describes their television venture as "the pastor and his wife visiting the neighbors in their living room and trying to see how God can help them."

The Film Commission states that the aim is to lead the viewers to talk their troubles over with their own ministers—or with some friendly minister in their community.



→ Christmas time in America is winter time. The calls from the needy are many. Some people, through no fault of their own, will have insufficient clothing and shelter to keep them comfortable. Many will be hungry, perhaps because circumstances did not permit them to store up for winter the fruits and vegetables from America's abundant orchards and gardens.

Calls come, too, on behalf of those who are handicapped by illness.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me . . . For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.—Mark 14:3.

Mary's Exceptional Gift to Her Lord

Jesus was anxious to get away from the toil, the confusion and his bitter enemies in Jerusalem. His hour, as you recall, was close at hand. Simon the Leper had invited Jesus to supper at his home in Bethany, a quiet, peaceful and attractive little town.

Mary, Martha and Lazarus were there and perhaps the disciples. We read that Judas Iscariot was there. Martha without doubt was serving, but Mary was likely talking quietly with her Lord or alone, was very much preoccupied with loving thoughts of Him. Lazarus you know, had been dead; Mary and her sister had been grief stricken; but Jesus had called Lazarus, four days dead, out of the tomb. There was reason for Mary's heart to be overflowing with love and joy because Lazarus was alive and well again.

Mary's heart was so filled with loving devotion for her Lord that very humbly and quietly she broke the costly alabaster cruse of Indian spikenard and poured it over the feet of Jesus. It was costly, indeed very precious—but the preciousness of the spikenard could not compare to the preciousness of her devotion to her Lord. Mary had in her heart the desire to make a *Special Thank Offering* to her Lord, to Him who had done so much for her. However, only the most spiritually minded could fully sense the fact that the motive of this act was to express the depth of her love for her Lord.

There were those who criticized Mary who thought it was a wasteful devotion; that the spikenard should have been sold and the money given to the poor. We could well imagine that this was Judas' very thought. Truly, it is that kind of person who fails to see that the motive of her gift is her love for her Lord; also, who fails to realize that those who do most for the poor are those that do most for their Lord.

Jesus said, "Let her alone, she hath done what she could." Mary's gift was love giving its best. It was the utmost she had means of giving for a purpose she held most dear. It was an exceptional gift; it was so unusual that it has gone down into the records of Gospel history and remains as a permanent memorial of Mary's loving, sympathetic and holy love to her Lord. It was an exceptional Gift. Mary's gift was an *exceptional Thank Offering* to her Lord.

IN MEMORIAM

Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.
Then one deep love doth supercede
All other, when her ardent gaze
Roves from the living brother's face
And rests upon the Life indeed.
All subtle thought, all curious fears
Borne down by gladness so complete
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

Tennyson

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39. Mrs. William Moffit, Sr., Le Claire, Ia. By her husband.

40. Mrs. Warren Hamilton, Princeton, Ia. By Loyal Mothers' Class, Gleaners' Class, Willing Workers' Class, the L.O.A. Class, and Women's Missionary Soc.

41. Miss Ida McBride, East Liverpool, O. By a friend.

42. Mrs. Bertha Baxter, East Liverpool, O. By two friends.

43. Mrs. Minta Mae Manges, Akron, O. By friends of Women's Missionary Society of First U.P. Church.

44. Mrs. Lillie Barker, Akron, O. By a friend.

45. Mrs. Elizabeth Snyder, Akron, O. By a friend.

46. Mrs. Joan Brooks, Buffalo, N. Y. By Donald Wood.

47. Mrs. Catherine Conners, Buffalo, N. Y. By a friend.

48. Mrs. Lena Parker, Buffalo, N. Y. By a friend.

49. Mrs. Irene Maricle, Buffalo, N. Y. By Edna Klepser.

50. Mrs. Alice Yeates, Buffalo, N. Y. By friends.

51. Mrs. Dorothy Seddon Szabo, Buffalo, N. Y. By Mrs. George Blackmore.

52. Miss Edna Klepser, Buffalo, N. Y. By a friend.

53. Mrs. John Mills, Kansas City, Kansas. By the Friendship Class, First U.P. Sabbath School.

54. Mrs. Evelyn Flagmeier, Canton, O. By members of Sara Wallace Eby Missionary Society of Bedford Avenue U.P. Church.

55. Mrs. D. L. Jenkins, Tacoma, Wash. By Society friends.

56. Miss Marilyn Blankenship, Akron, O. By Mrs. Fred R. Faull, Sr.

57. Mrs. Martha Miller, Canton, O. By friends and members of the Corena Daugherty Missionary Society, Bedford Avenue U.P. Church.

58. Mrs. Jessie MacLean, Boston, Mass. By members of the Anna E. Stoddard Missionary Society.

59. Mrs. J. Shaw MacLean, Albany, N. Y. By members of Missionary Society, Group 1.

60. Mrs. David W. Balfoort, Albany, N. Y. By fellow officers of the Missionary Society.

61. Mrs. Herbert W. Best, Albany, N. Y. By her husband.

62. Mrs. Ernest Taylor, Albany, N. Y. By Mr. and Mrs. Frank Sitterly.

63. Mrs. Frank Sitterly, Albany, N. Y. By her husband.

64. Mrs. Nettie Weatherwax, Albany, N. Y. By Associate Officers in the Missionary Soc., Group 1.

65. Mrs. J. H. Mair, Riverside, Calif. By Mrs. Glen E. Gillespie.

66. Mrs. Hazel Phillips, Riverside, Calif. By Miss Ruth Proctor.

67. Mrs. Eleanor Knight, Riverside, Calif. By Miss Addie Proctor.

68. Mrs. Hala Carnahan, Riverside, Calif. By Members of the WMS.

69. Mrs. Grayce Salley Hudley, Chase City, Va. By a member of the WMS, Grove City, Pa.

HE HOLDS THE KEY

God holds the key of all unknown, and I am glad.
If other hands should hold the key, or if he trusted it to me,
I might be sad, I might be sad.

What if tomorrow's cares were here without the rest?
I'd rather he unlocked the day and as the hours swing open say,
"My will is best! My will is best!"

The very dimness of my sight makes me secure.
For groping in my misty way I feel his hand; I hear him say,
"My help is sure. My help is sure."

I cannot read his future plans, but this I know,
I have the smiling of his face and all the refuge of his grace
While here below, while here below.

Enough! This covers all my wants and so I rest,
For what I cannot he can see, and in this case I shall be
Forever blest, forever blest.

—Author Unknown.

The Teens

MRS. JOHN H. GERSTNER, JR.
Hillsview, Ligonier, Pa.

THEME FOR YEAR:

What Saith the Scripture? Romans 4:3.

Romans 4:3

SUGGESTED PROGRAM FOR JANUARY

Topic: AFRICA.

Devotional Theme: "What Saith Romans?"

Scripture Reading: Romans 1:16; 3:23-26; 5:1.

Devotional Thought: In all these verses found in our "Book of the Month" we read that the just shall live by faith. "Nothing in my hands I bring, simply to thy cross I cling." But how important that faith is. Dr. Strong gives the classic illustration of the train. All the power is in the engine. But not a single car would be moved if it were not for the couplings which attach the car to the source of power. Many years ago in our Pennsylvania mountains a dreadful railroad accident occurred resulting in cars with their human debris being strewn over the hillsides. Nothing was wrong with the engine, but a coupling broke. Christ was crucified on Calvary to atone for sin—that is an historical fact. For us the question is, do we believe he died for our sins? Are we justified by faith? Are our couplings firmly attached to Him?

Prayer Cycle: 1st and 31st Days (1953).

Mission Study: On Safari to the Land and People of Africa.

I recommend that as we begin our study on Africa this year each sponsor secure two sources of aid. These are the new *Reading List* for 1953, and *Drum Calls, African Safari.*

First a word about the reading list. Every year the Literature Secretary of the WGMS with her committee is faced with the problem of compiling a list of suitable books for missionary reading. This is no easy task. There are very few books which can be recommended totally without some reservations. There is just not enough being produced in the field of Christian literature. Some books good for giving atmosphere have no relationship to the church. Others which have a religious slant are religiously anemic and sometimes even diseased in spots with the contagious liberal virus. Others are statistically good, but dull. I mention this because we assume our adult readers read with discrimination, but when it comes to our teens you may want to point up the good and underline the bad features in the books on the reading list. But please "don't throw the baby out with the wash!" All books listed you will find valuable, and don't shy away from the adult books. I was checking the books in our local library the other day on the high school reading shelves. I doubt if any of our adult mission study books are any more solid than they are. If you pencil interesting sections your group can skim through most of them enjoyably.

Then a word about *Drum Calls.* Every year our *Women's Missionary Magazine* editor, Mrs. E. D. McKune, prepares an excellent workbook which sells for fifty cents. Although it is

geared to parallel adult reading books for the most part, you will receive back in returns much more than your investment in useable material.

For example on page nine you have a delightful cross-word puzzle fitted into the map of Africa. On page 12 you have a study of the drum language. You can even learn to send messages on the drums. Mrs. McKune suggests you can "use a Crisco can for a drum, cutting out the ends and covering with discarded inner tubes, then lace with cord." On page 17 you have poems and quotations to slip in when nothing else seems quite appropriate. On page 19 we are given 101 African proverbs. Here are just a few:

All that has killed the foliage will die with it.

He who chatters to you will chatter of you.

Bowing to a dwarf will not prevent your standing erect again.

The river flows on. The rock remains.

The sky is not far, but it is a difficult climb.

Drink beer, think beer.

Dirty water cannot be washed.

Sticks in a bundle are unbreakable.

The child of your neighbor is yours.

On page 20 there is a delightful playlet written by Miss Ray Huffman of our South Sudan mission telling how literacy helps in her field of medicine. The characters are the Mosquito family, Jack Fly, John Louse and Jimmy Flea. The dialogue is spiced by Miss Huffman's delicious humor. For example Jack Fly says about the missionaries "They are the most unfriendly people I have ever seen! So inhospitable! They even have their houses screened with fine wire so that we cannot get in." Whereupon Dad Mosquito states "I have noticed that myself. One of my children managed to crawl through a thin place in their thatched roof. He was hungry and wanted some supper. But just as soon as he took one bite, that white woman murdered him! One slap of her hand and he was a corpse." Jack Fly sums up the insect problem with: "They simply do not realize that this is our country and that we have lived here long before they came!"

On page 28 we have a suggested service flag with 30 stars which we are to fill in with our own denominational missionaries who have answered Africa's Drum Calls and are in the service of the King.

And on page 29, patterns for favors and programs. All this for fifty cents, plus postage. It is a must for sponsors.

Good background material on Africa is found in the pictorial booklet, *This Is Africa,* compiled by S. Franklin Mack, (fifty cents). Graphically in a map of Africa it places Europe, India, China and the United States to show that geographically Africa is large enough to contain these countries.

Of Africa's people it is interesting to note the Pygmies who are about four feet in average height. These primitive people still use bow and poisoned arrows. Teen-agers would enjoy the Eagle Book, *Apolo in Pygmyland,* the true story of the late Canon Apolo—(20¢).

We also learn from *This Is Africa* that of Africa's 196,828,000 people, fewer than 5,000,000 are white and half of these live in the Union of South Africa. "Of this half, two-thirds are Afrikanders, descendants of the Dutch who first came to Africa three hundred years ago. *Many Europeans are as native to Africa as most Americans are to America.*"

"The principal meal — sometimes the only meal of the day—is eaten at night. In much of Africa it consists of steamed maize, boiled meal, yams or green bananas, made into a paste."

If you prefer good background ma-

Women's Department

MRS. RAYMOND S. COPELAND, Secretary, Clinton, Pa.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 *Timothy* 2:15.

EFFICIENCY CHART

A number of requests have come in for the efficiency chart "What is Your Temperature?" As this chart is no longer being published, it was thought advisable to write a description of how such a chart could be made.

Large white cardboard would be necessary. Draw an outline picture of a thermometer at the left side. Mark the degrees up to 100 on either side of the mercury tube. Allow plenty of space to the right of the thermometer in which to list the various points you will have to meet in order to make the 100. You will find these on the *Standard of Efficiency* for your group. Check each point as attained and with red crayon, color the tube to the proper level. Or, horizontal slits may be made at the top and bottom of the tube. Insert a narrow continuous ribbon, half red and half white with just the white showing until points are attained. Then the red may be drawn up to that level. This may be used again and again.

Instead of the thermometer, a ladder might be used, with 20 rungs each valued at 5%. A tiny pipe-stem-cleaner figure could be thumbtacked to the rungs as he climbed the ladder of efficiency.

Or use a picture of a race track with the little figure jumping the hurdles until the goal is reached. Perhaps you may think of a better diagram.

The main value of such a chart is to keep the Standard of Efficiency before your society and create interest in attaining 100% efficiency for your group.

Of course our real aim is the advancement of Christ's Kingdom. May we never lose sight of Christ's teaching of the brotherhood of man and may we strive through our most efficient efforts to advance the cause of missions both at home and abroad.

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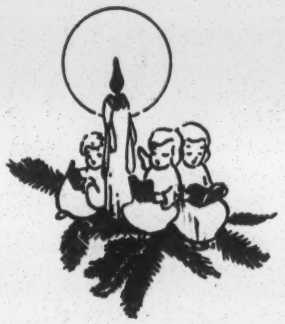
terial dressed up in story form, teenagers will enjoy *Jungles Ahead* by Esther Horner—($1.25). This book contains six stories of Africans, and the author's style is dramatically effective. One story is of Fahmy Suliman Greis of our own Anglo-Egyptian Sudan. Some of you may have met him. In her first story "Snorting Leopard Was My Father" the author tells of the conversion of a witch-doctor. Here are a few excerpts: "When Daughter - of - Three-Forests, who was to become my mother, was fourteen years old, my father took her in marriage for twenty goats, three ivory tusks as tall as she, and her weight in elephant meat. This was a high bride price in those days, but she was very beautiful. She was my father's fourteenth wife."

"My father became a priest of the Um cult and later of the Nge cult, and I, hang my head in shame, it was always rumored that he killed and made a blood sacrifice of his own mother in order to become a priest of the Nge."

This month our Safari to Africa begins. We wander over the whole continent for two months and then we visit especially our own mission fields. Let us dig in and really study our subject. Remember the truth of the African proverb: "An untouched drum does not speak."



The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

LEST WE FORGET!

Each Junior Society is asked to send a Christmas card to Miss Mary Ewing, c/o The American Mission, Doleib Hill, via Malakal, Anglo-Egyptian Sudan, Africa. Miss Ewing will be very happy to receive all these cards and also her own copy of the new translation of the Bible which is being sent to her in the name of the Juniors of the United Presbyterian Church.

A REAL MEMBER

There is an interesting story connected with Bruce Goldsmith's being a life member. He came into the society in the summer just after he was six and when I was telling them about how to become a life member, he got the idea that in order to be a member of the local society, he had to pay $10.00. So he began at once to save money out of his allowance so that he could be a real member! I thought this was interesting. (Sent by *Mrs. Paul E. Ferguson,* Greeley, Colorado.)

CHILDHOOD

To be Himself a star most bright
To bring the wise men to His sight,
To be Himself a voice most sweet
To call the shepherds to His feet,
To be a child—it was His will
That folk like us might find Him still.

—John Erskine

Christ and the Children, an India Interpretation.

COLORADO SPRINGS, COLORADO

As you are reading these few lines, I shall be drawing to a close my work here in Colorado Springs. The visitation work is continuing until the end when the people of the congregation will have to carry on. Many results of this visitation are evident in the church and especially in the church school. The Lord has blessed and brought in the fruits of the labors.

The Young People's work is growing. The Society is active. Each of the organizations is busy doing its share.

The three years I have been here have passed quickly as they have been crowded with the many phases of the work. I leave with many happy memories and friends, knowing that the Lord has blest the labors of his servants. I go to the new work with a challenge to continue to do my best for the Lord and His Kingdom, asking your prayers for the work here as it continues and for the new work that it may prosper.

Esther M. Jones

EZEL SCHOOL'S NEW STAFF MEMBERS

Six new staff members assumed their duties with the beginning of Ezel School's new year on September 2, 1952. We take this opportunity of telling something about these new members to our school "family."

We have two new teachers in the elementary school. Mrs. Homer C. Haines, wife of Ezel Church's new pastor, who was introduced in an earlier Magazine, is teaching our third grade. Mrs. Haines received her academic training at Ohio Northwestern University, and has had considerable experience in week-day religious training and evangelism. She is also the mother of two fine boys, Homer and Wilbur.

Miss Blanche Ericsson from our Riverside U. P. Church at Buffalo, N. Y., is our new helping teacher in the elementary grades. She is a graduate of Sterling College and last year was church secretary at our St. Clairsville, Ohio, Church.

Three new teachers are serving in the junior and senior high school. Mr. and Mrs. Harry Stine, Jr., for-

New staff members at Ezel School. Left to right: Mrs. H. C. Haines, Miss Blanche Ericsson, Mr. Glen Helton, Mrs. Eliza Hulick, Mrs. Harry Stine, Mr. Harry Stine.

merly from Bethlehem, Pennsylvania, came to Ezel from Bob Jones University, where both received their B.A. degrees and where Mr. Stine also received his M.A. in Religious Education. Previously they had received training in the Missionary Training Institute of Nyack, N. Y. Mr. Stine is teaching Bible and English and leading a woodworking group as an activity. Mrs. Stine teaches English, Typing and Grade School Bible.

One of Ezel School's own graduates, Class of 1947, is the third appointment. Mr. Glen Helton, who also graduated from Eastern State College, Richmond, Kentucky, is now teaching Science and Junior High Social Studies as well as the elementary gymnasium classes. We are glad to have our own graduates who have gone on and prepared themselves, come back to help in the education of our boys and girls. Mr. Helton had one year of valuable experience in the rural schools.

In addition, we have a new manager for our Used-Clothing Department. On September 15, Mrs. Eliza P. Hulick assumed the supervision of our Clothing Store. Mrs. Hulick, who formerly came from Chartiers Presbytery and for a number of years lived in Hickory, Pennsylvania, more recently has been making her home with her son, Rev. Wm. A. Hulick, of the Glenshaw Presbyterian Church. Mr. Hulick is now a Navy Chaplain.

STILL NEED MUSIC TEACHER AND LIBRARIAN

Ezel School still has a vacancy in Music and also needs a librarian. Since the retirement of Miss Wilda Barnes we have not been able to find a qualified librarian. Since we learned late in the summer that our music teacher was not going to return we have not been able to find a music teacher for our school music, band and chorus. We have made temporary arrangements with our neighboring Morehead State Teachers' College for a student to come to Ezel for two days a week to help with the music. Mrs. Heagan, wife of the superintendent, is also helping in the high school teaching.

Miss Doris Gieser, our Art and English teacher for the past three years was married in August to Mr. Robert Wilson of Winchester, Kentucky. The newly-weds are making their home in Springfield, Missouri, where Mr. Wilson is employed.

Mrs. Rebecca Rodkey, who has been our helping teacher in the grades for five years, has retired and is again living in her home at Dunbar, Pennsylvania. Miss Wilda Barnes has also retired and is living at present with her sister at Washington, Iowa. During the summer Miss Lou Frazier, who has ably managed our Clothing Store for five years and intended to return this year, suffered a severe sickness and was unable to return. At present she is under treatment in the Ohio Valley Hospital at Wheeling, W. Va.

W. A. Heagen

AUTUMN ACTIVITIES ON FRENCHBURG CAMPUS

New staff members welcomed to the Frenchburg campus at a dinner on September first are: Mr. Wayne Pethick, Youngwood, Pennsylvania, with a degree from Missouri Valley College plus graduate work at Western Reserve and the University of Brussels, Belgium, as the teacher of English and Bible; Miss Irene Hays with a degree from Westminster College as teacher of Social Studies and Mathematics; Miss Janet Jones with a degree from Asbury College as teacher of English and Social Studies in the eighth grade; Miss Barbara Jane Novosal with a degree from Muskingum College as teacher of Science and Biology; Mr. James W. Stoker with a degree from Western Michigan College and graduate work at Willamette University as teacher of Music, Mathematics and band director; Miss Mary Virginia Hager, a degree from Wheaton College, as teacher of Girls' Physical Education

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Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

Mrs. Louise L. Burress greeting Alabama high school girls with her "needle."

A new nurse for our Alabama schools! Last year the Fulton Health Wagon did not do its full quota of work because no nurse was available. We are happy to announce that Mrs. Louise L. Burress is now doing full time work in Wilcox County. Miller's Ferry is her headquarters but she is busy in all our mission schools. Mrs. Burress is the daughter of a former teacher, Mr. P. L. Lindsay. She attended high school in Selma, college at Fisk University, trained in the City Hospital of Columbus, Ga. She has worked in hospitals in Selma, Ala., and Denver, Colo. She has done quite a bit of Public Health work, especially in the fields of X-ray and blood testing, and finds much use for her talents. She teaches health in the schools and is available for pre-natal care and for emergencies. Mrs. Burress has three children who are in the Miller's Ferry School. Very, very few of the children in these districts have ever been vaccinated against smallpox or inoculated against diptheria. From the expressions on the faces of these high school girls, lined up for preventive shots, Mrs. Burress must be skillful with her "needle."

We acknowledge with thanks donations for supplies for the Fulton Health Wagon. These have come through the Board of Christian Education and are a real help in the work.

The hot lunch program initiated at Miller's Ferry in September is filling a great need. They say the children look happier and healthier already. Of course the government subsidy has helped enormously but there have been heavy expenditures from our mission funds. We should acknowledge the kindness of a business man in Selma, not a United Presbyterian, who gave us a new large-sized refrigerator at his cost. He did this because he appreciates what our

church is doing for these children. Some of the children can pay the few cents per day for their lunches but 35 or 40 who need the food most must have free lunches if we are to help them. Your secretary and the mission express their thanks for the contributions which have been received. You are doing the Lord's work as you feed His lambs.

* * *

Miss Grayce L. Salley of Chase City who spoke at the WGMS in Detroit last June is now Mrs. James Hudley. We extend our best wishes to the newlyweds.

Mrs. Patsy Kennedy, retired from active service and living in Toledo, was able to visit in and near Knoxville recently. We rejoice that her health has somewhat improved.

Don't forget that Christmas is almost here. Clothing, books, candy, and toys will help make happy holidays for our Negro children *only* if you send them. Time grows short. Good used clothing is welcomed all year round. It is especially needed this year because of crop failures due to the drought of last summer.

MOUNTAIN AND PRESBYTERIAL MISSIONS

(*Continued from Page* 240)

and Health; Mrs. Pearl Hatfield who has taught in the elementary school before has after a few years absence returned as teacher of the fourth and fifth grades.

This year the students do not leave the campus at noon except for a few who live nearby. The lunch periods are staggered through the elementary and high school. One or two classes go at a time and then return to their classrooms. This brings the number served in the cafeteria up to over 350 each day. Mrs. Gathman with her staff of helpers, is ably handling this situation.

In mid-afternoon a ten-minute snack period is permitted. Various organizations of the school such as Allied Youth, Senior, Junior and Sophomore Classes and F.F.A., are responsible for this sale of light refreshments. The handling of these items plus the care of the money received is giving students a valuable first-hand training in business matters. All money is banked through the school office and checks made there, also. But each organization treasurer deposits the money in the school treasury and gives orders for checks to be made.

Movies as well as other visual aids are being used in the daily program. A high school boy with an assistant is in charge of the machine as projectionist.

Basketball, speech events as well as Band and Chorus are preparing for a big year. A number of high school pupils participated in a student Congress in connection with other high schools on November 1.

Miss Helen McCoy is in charge of the clothing store this year. A coat of white paint with red trimming added greatly to the attraction of the store. Thank you readers for your response to clothing appeals. We have been receiving a good supply.

A number of staff members have attended both a Bible Conference of the National Home Missions Fellowship in the area held at Southland Bible Institute at Pikeville, Kentucky, and also a regional meeting of Southern Mountain Workers at Hazel Green Academy, Hazel Green, Ky.

Staff members meet weekly for prayer and appreciate the prayers of our readers as we seek to carry out the Great Commission.

Arthur Gathman,
Superintendent

Indian Missions

MRS. FREDERICK E. MILLIGAN, Secretary,
424 S. Pacific Ave., Pittsburgh 24, Pa.

Mission and electric plant with Oljato Mesa in the background.

IMAGINE and THANK GOD!

Imagine an area of 100 square, miles, pinpointed on only two buildings, a trading post and the United Presbyterian Mission House.

Imagine one hundred camps of families in that area, in one hundred groups or clusters of hogans, Each camp, with its family of several related branches, houses a long-neglected people, members of the Navajo tribe, the largest and fastest growing of the Indian Nations in the United States.

John Parrish as a herder when he was nine years old.

Imagine their homeland: "a dry and thirsty land, where no water is"—a great land of windswept deserts stretching away into nothingness, of spectacular mesas dotted here and there, and beautiful canyons adding to the brilliant reds and oranges of the sand and sandstone everywhere visible.

Imagine the miracle of life in this desert: with its humble homes, food insufficient in amount and inadequate in varieties and vitamins; with no doctors, no hospital, no movies, no banks, no loan agency, no drugstore, no school, no roads, no occupation save that of the sheepherder and the homemaker; and with no help nearer than the hub of the trading post and the mission.

Imagine the homes: with the families forced to move winter and summer, following the sparse grasses that their sheep need for life; with the fathers compelled to be absent, sometimes at great distances to find work; and with little children, five and six years old, herding sheep, alone at that age with their flocks

(*Continued on Page* 250)

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

ADULT LITERACY NEWS

Miss Laura R. MacLachlan, the secretary of the Sialkot Mission Adult Literacy work, has her headquarters at Qila Sheikhupura between trips, but her work is all over the Mission, as opportunities come from each Presbytery. It is a big job for one person to attempt without needed assistance, both Pakistani and American, and without adequate funds for materials and help. Items from a recent letter tell something of the work:

"On August 18 I started an adult literacy school for the Christians in this city. There are over 100 families in one section. I invited a headmistress and her assistant to spend ten days with me to help in this night school. The first night we sold over 100 first primers, the next night 50 more. Our great difficulty is lack of teachers, but even so, we have six or more reading the Gospel according to John, some ready to read it, and 50 reading the second book *The Story of the Cross*. We have gone every week night since August 18 (letter written September 14); on Sabbath evening we had Bible teaching with slides; sometimes we use the big picture rolls. On August 24 we had a full church—the Sabbath School attendance has more than doubled.

"Our Bible verses and topic have been on salvation. One night in answer to the meaning of the day's verse on salvation, several doubtful answers were given. One older woman said: 'Truly, Miss, we do not know the meaning of salvation!' Another said: 'No one has ever cared for us like this before.' When asked how long the school would last, I said our permit for electricity and funds too would run out October 18. To this one enthusiast said: 'How much does the electricity cost? Maybe we can raise the funds for more light.' (What does Light cost?—*Sec'y*)

"I held a training school for possible literacy promoters for the West Pakistan Christian Council; there were 21 students, nearly all trained, experienced teachers. We worked out tentative plans for this winter's campaign, we drew up a basic outline for an arithmetic which will include bookkeeping, letter writing, notes, receipts, etc. We worked on a transliteration of the present new Laubach primer now in Urdu into Punjabi, the spoken language. We spent every night in our city night school for practical training and every afternoon the men teachers studied literature now available and what is necessary to carry on practically.

"Already many good reports are coming in from this work. The W.P.C.C. committee met in Lahore and took many good actions, but these must be held up until funds are available. We share in a gift to the W.P.C.C., but a large amount goes toward overhead of training schools, a W.P.C.C. organizer, cycles, travel for allowance, etc. At present we have one and one-half paid directors for over 126,000 Christians, most of whom are illiterate. Local help is given, but it is an absolute impossibility to carry on without sufficient help and funds. Five years of help would get us places if we could have seven able directors, one for each Presbytery; we have the men if we had the funds. Surely God will bless these ventures with all that is necessary to carry His will to completion.

ITEMS OF INTEREST

Missionaries in our Foreign Mission fields often have deep sorrows while so far away from the family circle. Miss Lucile B. Nichols' mother passed away on August 22 and a cablegram was sent bearing this sad news. She has carried on her work most courageously in the hospital in Tanta, Egypt in the face of this deep sorrow. The sincere sympathy of her many friends goes out to her in her bereavement.

* * *

Miss Isabel Blair arrived in good time, and after eight days in Addis Ababa, Ethiopia, went to Gorei. Here she found Miss Ruth Beatty well and busy in the clinic and tells us: "Miss Beatty is very busy with forty or more each morning at the clinic, vaccinations twice a week in the afternoons and baby clinic once a week. She had thirty-eight mothers with babies or small children the week I was there. She is looking forward to her mid-term vacation in Kenya soon. Gorei station has asked that I be loaned to keep the Gorei clinic open with the help of the Ethiopian man who helps Miss Beatty. We all hate to see that good work closed for three months, but it means Miss Lienard will have heavier work in Sayo without me."

* * *

Miss M. Evelyn Stewart of the North Sudan, who has recently been accepted as a career missionary in our Mission, had the basic Arabic before she came to us. Now she expects to take the fourth examination in Arabic at our new language school in Omdurman in November. She tells us "So I have only a few more weeks at language school, but it has been a wonderful opportunity. I am looking forward to being full time in the work with the Bible Women after Association."

RAWALPINDI, PAKISTAN

"It's wonderful to be feeling better again!" wrote Miss Addaline Brandon after she had returned to her home at 128 Burton Road. Miss Brandon became seriously ill while on vacation and was taken to the United Christian Hospital in Lahore, where Dr. Ralph Blocksma, and later with Dr. Reba Hunsberger, cared for her together with efficient nurses for two and a half months. Prayer and the skill of doctors and nurses were rewarded by returning life and health and strength. Even though she is far from well, Dr. Hunsberger took her home, where she must have rest and quiet. To miss Annual Meeting was a great disappointment to her, but she joined in intercession from her bed. It seems wise to have her gain strength there rather than to return to America by air, at least at present. Miss Brandon needs our prayers for her complete recovery, so that she may continue her devoted ministry.

ADDIS ABABA, ETHIOPIA

It is six weeks since Hazel McGeary and I arrived. I feel so much at home that it really seems as if I had been here longer. I am thrilled to be here, there just isn't another place in the world where I would rather be. We have finished four weeks of school and already I love my girls. It is a privilege to work with such a capable and wonderful person as Ruth Nichol, as well as with my friend Ruth McCreery. Everyone has been kind and I have been made so welcome that I already feel very much a part of the Mission here.

One of the strong impressions that has come to me since I have been here is the vast job that we still have to do in this needy land. How much these people need the message of the Saviour! It is my constant prayer that I may be a faithful and diligent witness for Him always.

Anna H. Ens

MEMORIAL HOSPITAL'S NEW MACHINES

Abdul Haq, clerk at Memorial Hospital, Sialkot, with the new adding machine and typewriter.

The man in the picture is Abdul Haq, the chief clerk in this Sialkot Hospital. He was a trained teacher before coming to us after the Partition. He had also been working in Army Stores, so he is neat and methodical. He is something of an adding machine himself, but the one beside him does it much faster. His smile should explain to you and the kind ones who helped out on this machine that he is proud of the new adding machine. Of course, also beside him is a new office typewriter that was bought this past year. We turned in two old machines, cashed some ten-years savings certificates and collected the rest from specials.

I certainly wish all the larger institutions out here had such an up-to-date machine. It is a joy in counting this Indian coinage. If such a machine were given to an individual at home and he would bring it as his own, there should be no trouble; an import permit and sales tax are the items to be considered.

It is a bit of responsibility to be put into an office with only a nurse's training for qualification. We noticed in a Medical Magazine that the Methodist Hospital in Berailly had sent some National to the United States for training in Hospital Management. We are going to inquire about that because this is surely one position where some Pakistani should be able to step in.

Glendine Lundquist, R.N.

SIALKOT CITY, PAKISTAN

At the Bible School, an elder testified. He had to come home one night without having earned a cent, and there was no food in the house. His wife and children were hungry and angry. He took his Bible and went out to be alone, and was strengthened by Habakkuk 3:17-19. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." He began to rejoice in God and came home. A very stingy neighbor came in with a lot of rice, curry and bread. They were expecting guests, but the Lord sent rain and they did not come. He was going to keep the food for the next day, but a voice in his heart would not let him sleep. It kept saying "Take the food to the elder's house." They did truly praise the Lord.

Theresa I. Brownlee

ADDIS ABABA, ETHIOPIA

We're looking forward to our vacation as a time of rest before we (Ruth McCreery and I) begin for the first time our missionary responsibilities. Since we arrived a year ago September, we've been learning the Amharic language. After this month spent vacationing, we'll still have the month of September to finish up our year of language. Beginning in October, Ruth will be teaching in our Girls' School in Addis Ababa; in January she will have charge when Ruth Nichol goes on furlough. I will go out to Sayo in Western Ethiopia to work in the hospital there. That area has its own tribal language, so in my time off from working in the

hospital I'll be learning that language.

I'm constantly impressed by how important it is to be able to understand the language of the people with whom we work. As one of our missionaries prays—when she prays for us new ones who are learning the language — "Until we can speak it well, we cannot speak of the deep things of our Christian faith to these people out here." Is that not also true of Christian living? Until we can speak easily or fluently to our Lord, without embarrassment, He does not reveal to us the deeper things of the Christian walk.

Martha A. Maxwell, R.N.

LIFE IN OMDURMAN

This morning one of my Arabic teachers asked me how long I have been in the Sudan. It hardly seems possible that it has been almost a year since our boat docked in Port Sudan.

As I look back over the year I cannot help praising God for His many blessings in a strange land. I love the Sudanese people and have become acquainted with many of them and with their customs. This has been a year of doing a number of different things in addition to that ever-present task—studying Arabic. We are given two years for study, the first year taking the colloquial (spoken) Arabic, and the second year, classical (written) Arabic. I'm finding that classical grammar is extremely complicated.

I have learned to drive a car on the left, rather than the right side of the road. It isn't so confusing, there are other worse hazards to driving. A typical example occurred one day this week when a fellow stood on one leg right in the middle of the road and slowly put on his shoe! Cars are supposed to yield the right of way to bicycles, camels, donkeys and pedestrians who refuse to respond to the blast of a horn. Also I have learned to read music (as well as all other printed matter) from right to left. I was a bit startled the first Sabbath I played the organ.

I have enjoyed participating in two training institutes recently. The first was a two-week institute for the sixteen Egyptian and Sudanese teachers in the Khartoum Girls' School. My responsibility was to teach Bible and demonstrate methods by which the teachers can teach Bible to their pupils. Next was the institute for the sixteen Bible Women of the North Sudan. They had classes in Bible and sewing, discussions, and music. I struggled with the music; these folks aren't naturally musical as some Southern Sudanese are.

Won't you pray for each of our native workers that the zeal and enthusiasm that they are showing now may not diminish as the weeks go on? Doors are still open for the entrance of the Gospel, but hearts are hard. Also, we could use several more native Bible Women and teachers. Please pray that they will be supplied.

Ruth E. Wilson

KHARTOUM, THE SUDAN

It would be difficult to appraise the changes we have seen in the work here during my years of service. Many things are encouraging. Viewed in a longer period this way, one can see the growth of the Church. It is organized and standing on its own feet with little help from missionaries. Several of the churches do not get any financial help. The women have a well-organized Presbyterial and year by year are able and willing to take added responsibilities in carrying on their organization. In this center there is an encouraging interest on the part of the young people in their Christian Endeavor. We still cannot count converts in any great number but no one can tell how many people have been taught and how many of them have really accepted Truth as it is in Christ, nor the still larger number whose prejudice has been broken down. Do continue in prayer for the Christians of this country—we know not what the year will bring for them or for us,

but we know that God cares for His own. And you at home can have a real part in bringing about a reviving and quickening among us through your prayers for us.

Mary Jane McKnight

GEDAREF, NORTH SUDAN

As to my work, I've been having all I could do with 70 pupils. I have the promise of an untrained helper to assist with the reading lessons. Since I have many requests for lessons in sewing and cutting out, I have attempted a class with the help of Mrs. Harold Walker; she's the big force in it. I should never have had the courage to undertake it myself. The class meets at the school on Saturday forenoons. So far we have more than 30 enrolled and that keeps both of us busy. Mrs. Walker gives the Bible story at the close; she wanted the practice and also the contact with the Sudanese women. A number from the class have asked for regular lessons during the week, but I have had to put them off until I get some help. The work, of course, will be much easier when I get the car.

Una Coie

THROUGH EAR-EYE GATES

The flannelgraph is being used effectively in our evangelistic work both at home and overseas, not only with boys and girls, but also with men and women. At the New Wilmington Conference we have opportunity to confer with our missionaries about aids in the teaching of God's Word and Christian literature. Rev. and Mrs. C. Emerson McBane of Pakistan are especially interested in audio-visual presentations and they told of helps which they had gotten. Through Mrs. W. J. Adair, Sr., of the South Sudan they learned of John Bunyan's immortal allegory, *Pilgrim's Progress,* which has been retold and adapted to the flannel board by Mrs. Alex Murray and illustrated by Mabel J. Carter. Mrs. Adair has used it in the Sudan and highly recommended it to them. They are taking two sets back with them to Pakistan after their furlough.

The Gospel Folio Press (Box 41, Grand Rapids, Michigan) presents *Pilgrim's Progress* in 26 scenes with 120 figures, many of them group figures, beautifully colored and printed on "Flanablot," so treated that figures do not need flannel backing to adhere to the board. A manual and the accompanying figures, both sold for $4.60, tell this beautiful story that will hold interest in work at home in Bible School, Daily Vacation Bible School, etc., as well as overseas. For foreign use, there is a set which has blank spaces where the English names usually appear so workers can insert the names of characters in the language used in their areas. The Gospel Folio Press gave permission for this information to be printed.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Eloise Crabbe, 1952 ..... Assiut
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss R. Verlie Evans, R.N., 1951 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss E. Marion Greenleese, 1951 ..... Assiut
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louisa G. Hines, R.N., 1949 ..... Tanta
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Bessie B. James, 1952 ..... Tanta
Miss Catherine M. Jamieson, 1952 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Joan Murdock, R.N., 1949 ..... Assiut
Miss Sara Jane Nesser, 1951 ..... Tanta
Miss Ruth L. Nolin, 1951 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Beverly J. Day, 1950 ..... Atbara
Mrs. Marian Davidson Deemer, 1950 ..... Khartoum North

UNDER APPOINTMENT

Miss Harriet M. Kyle, 1952 ..... 2455 Summit St., Columbus 2, Ohio
Miss M. Elisabeth Pryor, 1952 ..... 214 W. Park Ave., Savannah, Georgia

ETHIOPIA

Miss Anna H. Ens, 1952 .... Box 1111, Addis Ababa

Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

READING COURSE LIST—1952
(Continued from November)

INSPIRATIONAL (Choose One)

1—*How We Got Our Bible* (AY) by J. Paterson Smyth. 127 pages, $1.50. The appearance of a new revised version of the Bible raises in our minds questions regarding the origin and history of the Book. Mr. Smyth deals with the sources of our Bible, ancient manuscripts and accounts of the many versions. The story of the preservation and translation of God's Word is a fascinating one and a thorough knowledge of its history will deepen our appreciation for the Bible itself.

2—*Chariots of Fire* (AY) by Dr. Clarence E. Macartney. 194 pages, $2.00. The stories of lesser known Bible characters form the basis for a series of sermons that present timely messages for Christian men and women of today. Interesting titles—"Sleeping in Church," "God's Compensations," "Weak Moments," "Truth but not the Whole Truth"—and striking illustrations help make these sermons as readable as they are helpful.

3—*Saints and Silhouettes* (AY) by Richard W. Graves. 152 pages, $2.50. "Musings and Meditations of an Editor." These short essays, chosen from Dr. Graves' editorial writing through the years, are grouped into sections: Nature, the Grace of God, Church Life and Service, Conduct of Life, Interpretation of Life, and Miscellaneous Musings. Faithful readers of Dr. Graves' editorials and those who who have not made his acquaintance will alike enjoy and be profited by this book. Each essay can be read in a few moments.

4— A book for Teen-Age will be announced later.

BIOGRAPHY or OTHER TYPE
(Choose One)

1—*Livingstone the Pathfinder* (AYT) by Basil Matthews. 176 pages. Paper, $1.00. This is a new and revised edition of a popular biography of the young man who became the greatest missionary explorer of modern times. If you have never read the story of Livingstone or have not read this particular biography you will be thrilled with the account of the perilous adventures connected with the opening up of central Africa to the Christian message.

2—*Doctors Courageous* (AY) by Edward H. Hume. 300 pages, $3.50. The gripping story of the Christian Missionary Doctors in Africa, India, Pakistan, the Near and Middle East, and China. Doctors with their combination of faith and science have broken down the barriers of superstition, race and caste and through lives of Christian service and love, have opened the way for the Gospel of the Great Healer. It is interesting to see how native doctors and nurses have been trained to carry healing to their own people.

3—*Your Other Vocation* (AY) by Elton Trueblood. 130 pages, $1.50. Do Christian doctors, business men, housewives, etc., have another vocation? Dr. Trueblood presents the thesis that every Christian is called, in addition to his trade or profession,

to "profess" Christianity before men. The early church prospered and grew because every member was a proclaimer of the Word. What should present-day Christians be doing? How may they be trained? Where should they serve? — questions the author considers as he challenges us to accept our "Other Vocation."

4—*Men As Trees Walking* (AYT), by Margaret Applegarth. 282 pages, $3.00. Eighty true stories illustrating the working of the Spirit of God in the lives of men and women of today. Clever titles—"Consider the Caterpillar," "Better then a Finger in the Dyke," "New Babes in Old Woods" —attract us but we are held by the magic of an incomparable story teller. Written primarily for the employed woman, these stories will appeal to all women.

FOR YOUR AFRICA STUDY

African Heritage by E. Ross. Paper $1.25; cloth $2.00.

Africans on Safari by L. C. Sayre. Paper $1.25; cloth $2.50.

Fun and Festival from Africa by Wright ..... $ .50

Eagle Books (African missionaries and leaders ..... .20

Adult Guide on Africa by Shannon ..... .50

This is Africa by S. Mack ..... .50

Spotlight on South Africa by O. Powell ..... .50

Daughter of Africa by R. Seabury ..... .50

Cry the Beloved Country by A. Paton 3.00

The Moffats by Hubbard 1.25

Work Book on Africa by Mrs. E. D. McKune ..... .50

(postage 10¢ extra)

MAPS

Friendship map in color ..... .50
Picture Map ..... .75
Political Map ..... .50
Outline Map ..... .25
(Small size for individual use) doz. ..... .25

INDIAN MISSIONS

(*Continued from Page* 243)

on the desert, and with no school to attend.

Imagine Oljato, that pinpoint, the oasis of this area, the meeting place of the past and the present, the focus where these Navajos meet the trader, where (with their superstitious medicine men) they meet the missionary and listen to the Good News of Christ in song and story and sermon.

Imagine Christmas this year at Oljato! Two hundred Navajos came there last year, and many more are expected this year, now that our mission house has been completed. Imagine and thank God!

Thank God for the trader. He lives a lonely life, but he is a consecrated Christian. Trained at Moody Bible Institute, he cooperates in every way with our missionaries. He has invested his life, his money and his talents that he might bring some help to this desert area.

And thank God for the Fred C. Pattersons and the WGMS of the United Presbyterian Church. They will be ready to give at this Christmas time to these needy people: gifts of shelter and rest, of hope and cheer, of courage and comfort, of love and life.

Imagine—and thank God! But, will you really be able to do it, this year, in your comfortable homes, in your adequate communities, in your ample businesses, in your beautiful churches? Will you be able to imagine Christmas at Oljato, and thank God for what Christ is doing there? Pray God you may!

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

Our enlarged denominational program of Temperance Education has made possible several new ventures, one of which is assistance in providing scholarships for interested people to attend Summer Schools of Alcohol Education. A recent issue of the *United Presbyterian* featured the report of the three men who attended the Loma Linda School in California, We are happy to present the report of a woman who attended—the wife of one of the men. May these stories create a real interest in such schools.

IMPRESSIONS OF LOMA LINDA

By Mrs. T. W. Kalsbeek

Back to class lectures and note taking! Early in August I attended a two-week Institute of Scientific Studies for the Prevention of Alcoholism at Loma Linda, California. The first day I wondered what it was all about. I was surrounded by noted temperance leaders, educators, and scientists and suddenly bombarded with lecture titles and scientific phrases that seemed at first like words of a foreign language. It wasn't long, however, before the long scientific phrases became meaningful and I began to enjoy and appreciate the well-planned courses of scientific studies on the alcohol problem.

Two weeks on the Loma Linda campus proved to be a helpful experience, and now it is my privilege to convey to others some impressions of the Institute.

A group of approximately 130 representatives from all over the United States and from several foreign countries met each day to study this great alcohol problem which has modern civilization in its deadly grip. Formal lectures, followed by question-and-answer periods, characterized the morning sessions. The afternoon courses were varied and informal with panel discussions, forums, workshops, and field trips.

It was a rare privilege to hear such outstanding speakers as Dr. Andrew C. Ivy, Major Clayton Wallace, Dr. Haven Emerson, and many others who presented vivid pictures of what alcohol is doing to the human body, to the American home, and to society.

Interesting field trips to Los Angeles courts and to a California State Hospital revealed the tragic relationships between alcohol and traffic accidents, domestic relations, juvenile delinquency, mental and physical health. We observed first hand the dulling and deadening effects of alcohol on the nervous system and also methods by which alcohol can be detected in the blood and on the breath. The tremendous impact of liquor advertising on society through magazines, radio, and television was likewise impressed upon us. Charts and statistics proved facts which were almost unbelievable.

As the facts and figures of the alcohol problem were presented, we realized that intoxicating beverages are rapidly influencing the homes and lives of millions of Americans. The question of how to meet this sinister problem continually entered our minds. What must we who are interested in the prevention of alcoholism do?

Every Christian should first acquaint himself with the true facts about alcohol and its dangerous results and then practice total abstinence in his own life and home. Since the only sure way of preventing alcoholism is total abstinence, a vigorous program of prevention education must be presented to the men, women, and children of America. It is the duty of every Christian to promote this educational program, keeping in mind God's warning in I Corinthians 6:10, "No drunkard shall inherit the kingdom of God."

Tributes

Mrs. J. H. (Bursie McCrea) Bailey

Mrs. Bailey had been with the United Presbyterian congregation of Atlantic, Iowa, during all of its history. Her father, the Rev. R. T. McCrea organized the Church in October, 1875. She was a charter member of the missionary society and always found faithful to her home and church interests. Her family knew her cheerful spirit and Christian example. During her declining days she patiently put her trust in God, awaiting her release "into the joy of her Lord." To her sons and daughters and all of her family we extend our heartfelt sympathy. Her life will remain an inspiration to our membership.

Committee,
Mrs. Leola C. Henderson
Mrs. Cora B. Lowe

Miss Gertrude Mahoney

The Women's Missionary Society of Westminster U.P. Church of Brooklyn hereby express love and tender tribute to the memory of our dear departed life member, Miss Gertrude Mahoney, who was called to her heavenly home on August 4, 1952, at the early age of 34.

We will always miss her willingness to do her Master's will. She was a devoted member of our society, a deaconess in the church and a S.S. teacher. Miss Mahoney had the unique distinction of receiving her "27 bar" to her pin for perfect attendance in S.S.

We shall always cherish her memory.

Committee

Mrs. Agnes Boyd Lynn

The Women's Missionary Society of the Ken Mawr United Presbyterian Church, McKees Rocks, Pa., wishes to pay loving tribute to the memory of a very faithful member, Mrs. Agnes Boyd Lynn.

She was called to her heavenly home, July 17, 1952. Confined to her bed many weeks previously, yet her interest in the church and its activities never waned. The last two months she seemed better, was able to attend some of the church activities. On the day of her going "Home," she had attended the meeting of her Sabbath School class, "The Willing Workers."

She led the devotions; while praying, she seemed so close to the Master. We did not know that soon the Master would say "Well done, thou good and faithful servant, enter into the joy of thy Lord."

She was made a life member of the WGMS three years ago, by her husband, William Lynn.

Her chair will be empty in many places, she will be missed, but her influence will live on.

To her devoted husband and daughter and to other loved ones, we extend our deepest sympathy.

We commend her to our "Heavenly Father" whom she loved and served so faithfully, of whom she said, "He never makes mistakes."

Committee
Mrs. Fred Sharpe
Mrs. Richard Lambeck

Mrs. Mary McKown

We, the members of the Women's Missionary Society of The First United Presbyterian Church of Oakmont, Pennsylvania, wish to pay tribute to the memory of Mrs. Mary McKown, who was called to her heavenly home, August 8, 1952.

She was a devoted wife and mother, and a faithful member of the church, participating in the various organizations. When her health permitted she was active in the Missionary Society, serving as an officer. She was also a life member of the WGMS.

To her husband and family we extend our sympathy and commend them to God's loving care.

Mrs. Wm. Bryson
Miss Bessie Benninger
Mrs. Wm. C. Latta

Miss Irma White
Mrs. Gertrude Barker

The Women's Missionary Society of the Second United Presbyterian Church wish to pay tribute to their beloved member, Miss Irma White who was called to her heavenly home August 1, 1952.

She was a life member of the WGMS. Her great interest in mission work and her loyal support of the church and its organizations was an inspiration to all of us.

We will miss her greatly but we are glad we have had the privilege to travel with her for a while along life's pathway.

Precious in the sight of the Lord is
the death of his saints.
And when the Lord shall summon us
Whom thou hast left behind
May we, untainted by the world
as sure a welcome find,
May each, like thee, depart in peace
to be a glorious quest
Where the wicked cease from trembling
And the weary are at rest.

To her loved ones we extend our sincere sympathy and commend them to God's loving care.

Our W.M.S. wishes to pay tribute to another most faithful member, Mrs. Gertrude Barker, who was called home Oct. 1, 1952. We extend our heartfelt sympathy to her loved ones.

Committee

Mrs. Irad Lewis

The King's Daughters Missionary Society and Sabbath School Class of the Grove City First United Presbyterian Church wish to pay loving tribute to the memory of Mrs. Irad Lewis.

She was a faithful member when her health permitted and a life member of the WGMS.

To her son and family we extend our sincere sympathy.

It is not death to die,
To leave this weary road.
And midst the brotherhood on high
To be at home with God.

The Committee

Mrs. Nettie Davis Snyder

Mrs. Nettie Davis Snyder entered into eternal rest on September 11, 1952.

She was a life-long member of the United Presbyterian Church of Atlantic, Iowa. She was faithful in her attendance at the Church services, loyal to her duties as librarian of the Sabbath school for many years, generous and deeply interested in missionary work.

Her quiet, devout Christian life was an inspiration to all who knew her. Her strong faith and trust in God, her cheerful disposition and friendly manner toward all, and her helpful service to those about her, even beyond the line of duty, are memories we cherish.

To her loved ones, we extend our deepest sympathy.

The Committee

Mrs. Anna Work Richardson

The Richmond, Pa., congregation lost one of its most faithful members in the death of Mrs. Anna Richardson. On the morning of October 21st suddenly the call came to go to her heavenly home. She was born on February 21, 1876, and was a life-long member of Richmond Church in Indiana County, Pennsylvania.

She was an active member of the missionary society and the W.C.T.U. She was also a good Bible student and taught the women's class in Sabbath School for many years. Her husband died early and she had a long widowhood. She is survived by a son, Paul Richardson of Brooklyn, N. Y., and a daughter, Mrs. Ruby Elkin of Rochester Mills, Pa., and by several grandchildren. She will be missed by the entire community for her kind friendliness and Christian service.

Annie F. Given, a loving Friend.

Mrs. Jennie Land

The members of the W.M.S. of the Center U.P. Church, Midway, Pa., pay loving tribute to the memory of a life member, Mrs. Jennie Land, who was called to her heavenly home, September 13, 1952.

Her charming personality, sunny disposition and high Christian character endeared her to all. Her friendliness and winsome ways made her a favorite with everyone who knew her.

We feel our lives have been enriched by her presence among us, for the "beauty of the Lord our God" shone from her countenance.

To her husband and loved ones we extend our deepest sympathy.

Committee
Mrs. William Eller
Mrs. Ota P. Holmes

Mrs. Ralph E. Ayers

The Women's Missionary Society of the First United Presbyterian Church, Xenia, Ohio, wishes to pay loving tribute to the memory of Mrs. Elizabeth Lawrence Ayers, wife of Rev. R. E. Ayers, who was called to her heavenly home, September 25, 1952. She and her husband were missionaries in India for many years. Upon retiring they came to be near their daughter and family in Xenia, Ohio. She was the teacher of the Galloway Bible Class and a devoted member of the W.M. Society. She always served cheerfully and efficiently in every activity of the church.

Her fine Christian character and her many acts of kindness and helpfulness will ever remain an inspiration to all who knew her. May her loved ones have the consolation that Christ alone can give.

W.M. Society, First Xenia

HONOR ROLL

Delegates to the 1953 WGMS Convention
To meet in Des Moines, Iowa, June 2-5, 1953

Presbyterial	*Date Received*	*Secretary Reporting*
1. Kiskiminetas	September 22, 1952	Mrs. Roy J. Sharp
2. Ohio Northwestern	September 26, 1952	Mrs. Thomas C. Dean
3. Steubenville	September 29, 1952	Mrs. G. C. McBane
4. Butler	October 11, 1952	Mrs. H. B. Kerr
5. Uncompahgre	October 14, 1952	Mrs. Jennie B. Schuler
6. Oklahoma	October 15, 1952	Mrs. Albert Whittington

Mrs. Grant B. Gibson, Convention Secretary

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. Louis Mitchell ..... Tama, Iowa
Miss Carol Nelson ..... Millerton, Okla.
Mr. A. E. Penney ..... Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission ..... Kayenta, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman ... Frenchburg, Ky.
Miss Ruth L. Courter, Prin., H.S. ... Frenchburg, Ky.
Mr. Lester McCauley, Prin., Grades Frenchburg, Ky.
Miss Carolyn Arndt ..... Frenchburg, Ky.
Miss Alice M. Childs ..... Frenchburg, Ky.
Miss Mary V. Hager ..... Frenchburg, Ky.
Mrs. Pearl Hatfield ..... Frenchburg, Ky.
Miss Irene Hays ..... Frenchburg, Ky.
Miss Alice Hesselink ..... Frenchburg, Ky.
Mrs. Alice Hughes ..... Frenchburg, Ky.
Miss Janet Jones ..... Frenchburg, Ky.
Mr. S. O. Linderholm ..... Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Helen McCoy ..... Frenchburg, Ky.
Miss Reba Moody ..... Frenchburg, Ky.
Miss Barbara Novosal ..... Frenchburg, Ky.
Mr. Wayne Pethick ..... Frenchburg, Ky.
Mr. Robert Randall, Coach ..... Frenchburg, Ky.
Mrs. Leah Stephens ..... Frenchburg, Ky.
Miss Roberta Stewart ..... Frenchburg, Ky.
Mr. James Stoker, Music ..... Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary .. Frenchburg, Ky.
Mrs. Florence Eiler, Matron ..... Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook .. Frenchburg, Ky.

FRENCHBURG, KY. CHURCH

Rev. James E. Eddy, Minister ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves ..... Frenchburg, Ky.
Miss Mary Alves, R.N. ..... Frenchburg, Pa.
Miss Dorothea Foucar, R.N. ..... Frenchburg, Ky.
Miss Elizabeth McConnell, R.N. Supervisor ..... Frenchburg, Ky.
Miss Effie Frazier, R.N. ..... Frenchburg, Ky.

EZEL, KENTUCKY SCHOOL

Supt. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Larue Millen, H.S. Principal ..... Ezel, Ky.
Miss Ruth Bemis ..... Ezel, Ky.
Miss Blanche Ericcson ..... Ezel, Ky.
Mrs. Homer Haines ..... Ezel, Ky.
Miss Zillah Hawthorne, Secretary ..... Ezel, Ky.
Mr. Glen Helton ..... Ezel, Ky.
Miss Anna Louise Hochstettler ..... Ezel, Ky.
Miss Beulah Hogan ..... Ezel, Ky.
Miss Jean Jardine ..... Ezel, Ky.
Miss Gladys Millen ..... Ezel, Ky.
Miss Gene Purdy ..... Ezel, Ky.
Mr. and Mrs. Harry Stine, Jr. ..... Ezel, Ky.
Miss Frances Widstrand ..... Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room .. Ezel, Ky.
Mr. J. Stanley Trimble (Physical Ed.) .... Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook ..... Ezel, Ky.

Boxes for Frenchburg should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky.; for Ezel, to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey ..... Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones ..... 923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... 36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge ..... U. P. Home, Washington, Ia.
Miss Mae Beveridge .. U. P. Home, Washington, Ia.
Miss Sallie E. Dickey ..... % D. H. Dickey, 127 Church St., Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent .. Annemanie, Ala.
Miss Georga Lee Jackson ..... Annemanie, Ala.
Mrs. Willie Knight ..... Annemanie, Ala.
Mrs. K. P. Thomas ..... Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples ..... Camden, Ala.
Mr. H. W. McKeldin, Assistant ..... Camden, Ala.
Mrs. Minnie B. Alford ..... Camden, Ala.
Miss Climmie B. Allen ..... Camden, Ala.
Mrs. Hazel Ballard ..... Camden, Ala.
Mr. William B. Ballard ..... Camden, Ala.
Miss Frances Boyd, Bible ..... Camden, Ala.
Mrs. Nora S. Daniels ..... Camden, Ala.
Mrs. Amanda E. Freeman ..... Camden, Ala.
Mrs. Juanita C. McKeldin ..... Camden, Ala.
Mr. E. C. Moody ..... Camden, Ala.
Mr. Alexander Sanders ..... Camden, Ala.
Mrs. Mamie L. Smith ..... Camden, Ala.
Mrs. Mattie L. Street ..... Camden, Ala.
Mrs. Izetta Stallworth ..... Camden, Ala.
Miss Mabel L. Thomas ..... Camden, Ala.
Mr. James Tyree ..... Camden, Ala.
Mrs. Mildred Tyree ..... Camden, Ala.
Miss Bertha L. Washington ..... Camden, Ala.
Miss Lizzie M. Washington ..... Camden, Ala.
Miss Alice B. Whitaker ..... Camden, Ala.
Mrs. B. D. Bridges, Cook ..... Camden, Ala.
Mrs. S. W. Rivers, Matron ..... Camden, Ala.
Mrs. Minnie Peoples ..... Camden, Ala.
Mr. Martin Dees, Maintenance ..... Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry ..... Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible ..... Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. .. Henderson, N. C.
Miss Gertrude Allen, R.N. .. Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible ..... Henderson, N. C.

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Mrs. Marcella Latham ..... Knoxville, Tenn.
Miss Betty Montgomery, R.N. .... Knoxville, Tenn.
Mrs. Mozelle Robinson ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.
Mr. George W. Williams ..... Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary ..... Knoxville, Tenn.

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Miss Aline Crossing ..... Miller's Ferry, Ala.
Mrs. Edith Ervin ..... Miller's Ferry, Ala.
Mr. Ferdinand S. Ervin ..... Miller's Ferry, Ala
Miss Darthula Mangram, Sec'y6 Miller's Ferry, Ala
Miss Minnie Murphy ..... Miller's Ferry, Ala.
Mr. C. T. Patterson ..... Miller's Ferry, Ala.
Mrs. Roma Patterson ..... Miller's Ferry, Ala.
Mr. Frederick Reese ..... Miller's Ferry, Ala.
Miss Gloria J. Ridgeway ..... Miller's Ferry, Ala.
Miss Gladys Ross, Bible ..... Miller's Ferry, Ala.
Mrs. Eleanor Varner ..... Miller's Ferry, Ala.
Mrs. Pearlye E. Williams ..... Miller's Ferry, Ala.
Miss Eulalie F. Wood, Music .... Miller's Ferry, Ala.
Mrs. Louise L. Burress, Nurse .. Miller's Ferry, Ala.
Mr. C. J. Wright ..... Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boy's Maatron ..... Miller's Ferry, Ala.
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Mrs. Theola Gordon ..... Prairie, Ala.
Mrs. Leola Jackson ..... Prairie, Ala.
Miss Vashti Jones ..... Prairie, Ala.
Mrs. D. C. McCall ..... Prairie, Ala.
Mrs. William T. Peters ..... Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie. ..... 625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy ..... 717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren ..... % Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White ..... 825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M S.

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EGYPT

Mrs. Sara E. Baker, 1950 ..... Tanta
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Mansura
Miss Marjorie J. Dye, 1950 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice McClellan, 1947 ..... Cairo
Miss Jeannette L. McCrory, 1916 ..... Minia
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Lucile B. Nichols, R.N.A., 1945 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Tanta
Miss Frances Patton, 1922 ..... Mansura
Miss Martha A. Roy, 1935 ..... Luxor
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1945 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Ruth M. Williamson, 1924; 1944 ..... Tanta
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Cairo

On Furlough

Miss Mary F. Dawson, 1922; 1945 .....
1005 W. Chestnut Ave., Yakima, Wash.
Miss Martha C. Glass, 1921, % Mrs. Edgar Robeson, 715 E. Archer Ave., Monmouth, Ill.
Miss Eulalia D. Grether, 1929 .....
435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 .....
R. D. 1, Fayette City, Pa.
Miss Millie I. Kelso, 1946 .....
Hastings St., Brookville, Pa.
Mrs. Rachel T. Seiver, 1925, c/o Mrs. W. E. Bedorf, 336 S. Carmelina Ave., Los Angeles 49, Calif.
Miss Jane C. Smith, R.N., 1922 .....
228 E. Main St., Ligonier, Pa.
Miss Laura B. Wright, 1921 .....
% Mrs. R. H. Paxton, Camden 3, Ohio

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Gujranwala
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 ..... Campbellpur
Miss M. Lois Boyd, 1919 ..... Pasrur
Miss N. Addaline Brandon, 1931 ..... Rawalpindi
Miss Frances E. Brown, 1927; 1937 ..... Sangla Hill
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Jhelum
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Edith M. Drake, 1947 ..... Gujranwala
Miss Margaret J. Fehlman, 1913 ..... Sargodha
Miss Dorothy M. Fisher, 1947 ..... Rawalpindi
Miss Eva M. Hewitt, 1930 ..... Hajipur, Sialkot City
Miss Reba C. Hunsberger, M.D., 1921 ..... Sialkot City
Miss Mary Kyle, 1904 ..... Pasrur
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss M. Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Glendine Lundquist, R.N., 1933 ..... Sialkot City
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937 ..... Sialkot City
Miss Margaret L. Murdoch, 1924 ..... Sangla Hill
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Dorothy B. Roberts, 1952 ..... Gujranwala
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Laura Reynolds, 1924 ..... Sargodha
Miss Elizabeth H. Turner, R.N., 1947 ..... Sialkot City
Miss Josephine L. White, 1951 ..... Rawalpindi

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Miss Vida J. Graham, 1922 ..... Pathankot
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot

On Furlough

Miss R. Jean Black, 1921 ..... Petrolia, Pa.
Miss Evva P. Hartig, R.N.A., 1924 .....
57 Broadway, Frostburg, Md.
Miss Alice G. Hill, 1938 ..... Greensboro, Vt.
Miss Vivian L. Trimble, 1921 ..... Blanchard, Iowa
Miss Helen V. Weede, 1928 .....
514 N. Broadway, Sterling, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Mary E. Coie, 1919 ..... Wad Medani
Miss Una Coie, 1918 ..... Gedaref
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Ray Huffman, R.N., 1924 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Atbara
Miss Jean Maxwell, M.N., 1946 ..... Nasir
Miss Marguerite M. McClellan, 1926 .....
Box 34, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Khartoum
Miss E. Verna Pillow, 1930 ..... Omdurman
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Phyllis A. Rogers, 1949 ..... Malakal
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Khartoum
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Eleanor C. Vandevort, 1949 ..... Nasir
Miss Ruth E. Wilson, 1951 ..... Khartoum North
Miss Joan E. Yilek, 1948 ..... Pokwo, Gambeila

On Furlough

Miss Aleta J. Matthews, 1946 .....
Box 476, Jetmore Kans.
Miss Frances Turk, R.N., 1921 .....
Taylor Hall, Columbia Hospital, Pgh. 21, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gore
Miss Isabel Blair, 1922 ..... Gore
Miss Mary Nell Harper, R.N., 1948 ..... Sayo
Miss Marguerite M. Lienard, 1948 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 ..... Addis Ababa
Miss Ruth E. McCreery, 1950 ..... Addis Ababa
Miss Hazel J. McGeary, 1946 ..... Sayo
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 .....
P. O. Box 309, Jimma
(All Maji and Sayo mail: Box 1111, Addis Ababa)

On Furlough

Miss Marjorie Faught, R.N., 1933 .....
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Eileen Halewood, R.N., 1947 .....
Taylor Hall, Columbia Hospital, Pgh. 21, Pa.
Mrs. Ruth L. Walker, 1923 ..... Conoquenessing, Pa.

UNDER APPOINTMENT

Miss Dorothy M. Neff, 1952 .....
840 Windsor Park Lane, Havertown, Pa.

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Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 .....
422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 ..... West Middletown, Pa.
Miss Elizabeth McKibben, 1924 .....
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 ..... Aledo, Illinois
Miss Marion A. Paden, 1902 .....
c/o Mrs. Iva Williams, 1423 Winchester Ave., Lakewood 7, Ohio
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Miss Nellie C. Smith, 1911 .....
102 N. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904 .....
806 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 .....
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 .....
806 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 .....
263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1893 ..... Pattersonville, N. Y.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
806 Penn Ave., Pittsburgh 21, Pa
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
806 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 .....
Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919 .....
1203 E. Washington St., Washington, Iowa

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Mr. Everett W. McCreery ..... Assiut
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Rev. and Mrs. W. A. McGill ..... Cairo
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Rev. and Mrs. Harold T. Walker ..... Gedaref
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Rev. and Mrs. A. C. Wilson ..... Khartoum
Rev. and Mrs. W. S. Wilson ..... Khartoum

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Rev. and Mrs. T. M. Gilliland ..... New Wilmington, Pa.
Mr. and Mrs. Chas. Jordan ..... A. & M. College, College Station, Texas
Rr. and Mrs. R. F. Shields ..... 6346 Homer St., Philadelphia 44, Pa.

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Dr. and Mrs. D. C. Henry ..... Gore
Mr. and Mrs. Donald A. Reihmer ..... Addis Ababa
Mr. and Mrs. Fred Russell ..... Box 309, Jimma, Ethiopia
Rev. and Mrs. Murray Russell ..... Addis Ababa
Mr. Phil R. West. (Ghimeera) address: Addis Ababa

On Furlough

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Rev. and Mrs. C. M. Haspels ..... Lakeside Ave., New Concord, Ohio
Mrs. Phil R. West. 3045—29th St., San Diego, Calif.

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Rev. and Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
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Rev. and Mrs. W. B. Jamison ..... New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan ..... New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan ..... R. R. 3, Monmouth, Ill.
Dr. and Mrs. W. T. Moore ..... 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips ..... 344—14th St., Santa Monica, Calif.
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Dr. and Mrs. F. Scott Thompson ..... Alexandria, Egypt

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Dr. D. R. Gordon ..... 2330 Carroll Park, S., Long Beach, Calif.
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Dr. and Mrs. W. H. Merriam ..... 208 North "I" St., Monmouth, Ill.
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Miss Clara Carlisle ..... Cairo
Miss Mary P. Craig ..... Cairo
Miss Charlisa M. Crosier ..... Cairo
Miss Wilma G. Duff ..... Assiut
Miss E. Marguerite Ford ..... Cairo
Miss Margaret B. Guille ..... Cairo
Mr. Richard G. Gibson ..... Assiut
Dr. and Mrs. Orval L. Hamm ..... Assiut
Miss Audrey H. Meier ..... Cairo
Miss Mary Lu Perkins ..... Cairo
Mrs. Fay Reed ..... Assiut
Mr. Milton J. Sage ..... Assiut
Miss Annie Belle Sellers ..... Assiut
Miss Beatrice Taylor ..... Cairo
Miss Virginia Watkins ..... Cairo

ETHIOPIA

Mr. and Mrs. Arno Geikler ..... (Ghimeera), address: Addis Ababa

PAKISTAN-INDIA

Mr. and Mrs. Chas Atwater ..... Landaur, U. P.
Dr. and Mrs. O. A. Brown ..... Taxila
Mr. Thomas J. McLaren ..... Rawalpindi
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Des Moines, Iowa, June 2-5, 1953

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Treasurer: Mr. S. P. Steffler, 516 Federal Street, Pittsburgh 12, Pa.

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Recording Secretary: Mrs. George W. Weller, Jr., 6525 Aylesboro Ave., Pittsburgh 17, Pa.
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Financial Secretary: Miss Margaret B. Gilfillan, Washington Rd., R.D. 9, Pittsburgh 34, Pa.
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First Vice President: Mr. Wm. Landis, 307 Maple Ave., Pittsburgh 18, Pa.
Second Vice President: Mrs. F. DeWitt Zuerner, 825 Bell Ave., Braddock, Pa.
Secretary: Mrs. James H. Donovan, 18 Roxbury Rd., Pittsburgh 21, Pa.

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First Vice President: Mrs. J. H. Coleman, 921 Farragut St., Pittsburgh 6, Pa.
Second Vice President: Mrs. E. L. Leyh, 30 Mission Drive, Pittsburgh 16, Pa.
Recording Secretary: Mrs. David E. Whysall, 1120 Macon Ave., Pittsburgh 18, Pa.
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Donation Secretary: Mrs. B. D. Peters, 600 Hampton Ave., Pittsburgh 21, Pa.
Financial Secretary: Mrs. B. L. Swartz, 440 Jefferson Ave., Bellevue, Pittsburgh 2, Pa.

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PROGRAM CALENDAR 1953

If you would like to know something about the new *Program Calendar*, please look at the cover represented here, remembering, of course, that on the Calendar the cover will be tan, printed in a darker-tone ink.

If you wish to know the contents of the 32 pages, please scan pages 166-168 of the November Magazine.

Program material for the theme each month will be found in the Magazine for the preceding month. For instance, material for January program is included in this December issue.

The many early orders are being mailed out in early November. Your orders will receive prompt attention. You may use the blank below. Please send cash, check or money order, including sufficient postage for mailing the *Program Calendars* to you.

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